

Englyssh me my oppuler (by)
[The Preface. On may 1479]



Edward
1479
De Linges most ex-
cellent Maicstie, by the
prudent advise of his
moste deare beloued unc-
le, Edward Duke of
Somerset, governour
of his Maicsties persone, & Protectour
of al his highnesse realmes, dominions,
and subiectes, with the rest of his meie
honourable counsaille, moste graciously
considerynge the manisfolde enormities,
whiche heretofore haue crepte into his
gracys realme through the false usurped
power, of the Bishop of Rome, and the
ungodly doctrine of his adherentes, not
only vnto the great decaie of Christian
religion, but also (if Godes mercie were
not) vnto the vtre destruction of sun-
merable soulles, whiche through hypo-
cistic & pernicious doctrine, were sau-
ced, and brought from honourynge of the
alone true, lsupng and eternal God vnto
the worshippynge of creatures, yea, of
stockes and stones, from dognng the com-
maundementes of God, vnto voluntar-
ie woockes and phantasies invented of

A.ij. men.

Thomas Tylotche: His Booke
1479

The Preface.

men, frō true religion, vnto Popishe su-
perstition: considerynge also, the carnall &
feruet desire, of his dearely beloued sub-
iectes, to be deliuered from al errours &
supersticions, & to be truely & faithfully
instructed in the very woordc of God,
that liuely foode of mannes soule, wher-
by thei maie learie vnsigneably & accor-
dynge to the mende of the holie Ghoste
expresed in the Scriptures, to honoure
God, & to serue their King, with al hu-
militie and subiectiō: and godly, and ho-
nestly, to behauē them selues towardē al
menne: again, callynge to remembraunce
that the nerke and mooste readie waie, to
repel and auoide, as wel al corrupt, vici-
ous and vngodlie liuyng, as also erroni-
ous doctrine, tendyng to superstition &
Idolatrie, & freclp to putte awaie al con-
tentio[n], whiche hath heretofore risen,
through diversite of preachynge, is the
true scriþng foorth, and pure declarynge
of Goddes woordc, whiche is the princi-
pal quide and lader, vnto all godlinesse
and vertue. Finally, that al Curates, of
what learning soever thei be, maie haue
some Godlie and fructefull lessons in a
readiurcse, to reade & declare vnto their
Parishio-

484.8.63.

The Preface.

Parisioners, for their edifying, instru-
ction, and comfort, hath caused a booke
of homelies, to be made and sette foorth,
wherin is contained certain wholsom &
godlie exhortations, to moue the people
to honour & worshippe almighty God,
& diligently to serue him, every one ac-
cording to their degree, state, and voca-
tion: the whiche Homelies, his Maiestie
commadeth and streightly chargeth, al
Persones, Vicars, Curates, and all o-
ther hauyng spirituall cure, every Son-
daye in the pere, at the Communion, when
the people be moste gathered together, to
reade and declare to their Parisioners
plainly, and distinctly, in suche ordre, as
thei stande in the booke (except any Ser-
mon be preached) and then for that cause
only, and for none other, the readyng of
the same Homelie to be differred vnto
the nexte Sondaye folowyng. And when
the foresaid booke of Homelies is read
over, the Kinges Maiesties pleasure is,
that the same be repeated, and read again,
in soche like sorte, as was before prescri-
bed, vnto soche time, as his graces plea-
sure, shal further be knownen in this be-
halfe.

A.ij. Also

The Preface.

Also his Maestie commaundeth, that thesaied Ecclesiasticall persones (vpon the first holie daie, fallyng in the wEEke time, of every quarter of the yere) shall read his Inunctiones, openly & distin-
ctely to the people, in maner and fourme in the same expressed, and vpon euery o-
ther holie and festiuall daie, through the yeaire, likewise fallyng in the wEEke time
thei shall recite the *Pater noster*, the Arti-
cles of our Faithe, and the ten Com-
maundementes in Englishe, openly be-
fore al the people, as in thesaied In-
unctions is specified: that al
degrees and al ages,
make learne to
knowe
God, and to serue him, ac-
cording to his ho-
lie woordc.

Amen.

• ♫ •

A fruicteful exhorta-

tion, to the readynge and knowe-
lege of holie Scripture.

Asto a Christiā mā there can be nothing, either more necessarie, or profitable, then the knowelege of holie scripture: for as moche as in it is cōtained Goddes true woordē settynge forth his glorie, and also mannes duetie. And there is no truthe, nor doctrine necessarie for our iustification & euerlastynge saluacion, but that is, (or maye be) drawen out of that fountaine, & welle of truthe. Therefore as many as be desirous to entre into the right & perfect waie unto God, must applye their mindesto knoppe holie scripture without the whiche, thei can neither suffisiently knowe God, & his wille, neither their office and duetie. And as drinke is pleasant to them, that be drye, & meate to them that be hungry: so is the reading, hearyng, searchyng, & studyng of holie scripture, to them that be desirous to knowe God, or themselves, & to doe his wille. And their stomaches onely, so loth & abhorre the heauenlie knowelege and foode of Goddes woordē, that he so drowned in worldē vanities, that thei A. iiiij. neither

The praise of
holie scripture
The perfect
of holie script-
ture.

The knowe-
lege of holie
Scripture is
necessarie.

To whom the
knowelege of
holie scripture
is sweete and
pleasant.

who be ent-
red to holie
scripture.

An exhortacion.

An apte sum-
mende decla-
ryng of whiche
the Scripture
is abhored.

An exhortatio-
n unto the dili-
gent readyng
and searchyng
of the holie
Scriptures.

Math. iii. 1.

The holie scri-
pture is a suf-
ficient doctrine
for our salua-
tion.

what thinges
we maye leare
in the holie
Scripture.

neither fauour God, nor any godlinesse: for that is the cause why thei desire soche vanities, rather then the true knowelege of God. As thei that are sicke of an ague whatsover thei eate or drinke (though it be never so pleasant) yet it is as bitte-
ter to them, as wormewoode, not for the bitterness of the meate, but for the cor-
rupte, & bitter humour, that is in their owne tonge & mouthe: even so is the sweetenesse of Goddes woode, bitter, not
of it self, but onely unto them, that haue
their mindes corrupted with long custome
of sinne, & loue of this worlde. Thereforse
forsaking the corrupt iudgement of car-
nal men, whiche care not, but for their
carcasse, leat vs reuerently heare, & read
holie Scriptures, whiche is the foode of
the soule. Leat vs diligently searche for
the welle of life, in the bookes of the new
& olde testament, and not run to the stin-
kyng poddies of mennes tradicions, di-
uisid by mannes imaginacio, for our iu-
stification & saluacion. For in holie scrip-
ture is fully conteined, what we ought
to doo, and what to eschewe, what to
believe, what to loue, and what to looke
for at Goddes handes at length. In these
bookes

To the Scripture.

bookes wee shall finde the father , from whom, the sonne, by whō, and the holie ghost, in whom, all thinges haue their beynge and conseruacion , and these three persones, to bee but one God, & one substance. In these bookes, we maie learne to knowe our selues, howe vile and uniseitable we be, and also to knowe god, howe good he is himself , and howe he communitateth his goodnesse vnto vs, and to al creatures. We maie learne also in these bookes, to knowe Goddes will and pleasure, as muche as (for this p:esēt time) is conuenient for vs to knowe. And (as the greate clerke, and godlie preacher sancte Ioh̄ Chrysostome saith) whatsoeuer is required to the saluacion of man, is fully conteined in the scripture of God. He that is ignorant, maie there learne and haue knowelege: he that is harde harted, and an obſtinate sinner, shall there finde eternall tormentes, (prepared by Goddes iustice) to make him afraid, and to maliſie him . He that is opprefſed with miserie in this worlde, shall there finde relief in the promises of eternal life, to his greate consolation and coumfort. He that is wounded (by the devill) vnto death

A. v. shall

An exhortacion

Shall finde there Medecine, whereby he
maie be restored again unto health. If it
shall require to teache any truthe, or re-
prove false doctrine, to rebuke any vice,
to commende any vertue, to geue good
counsaill, to coumforst, or to exhort, or to
dooe any other thing, requisite for our
saluacion, all those thinges (saith saint
Chrysostome) we maie learene plentifullly
of the scripture. There is (saith Fulgen-
tius) abundauntly enough, bothe for men
to eate, and children to sucke. There is,
whatsoeuer is conuenience for all ages,
and for all degrees, and sortes of menne.

These bokes therfore, ought to be moche
in our handes, in our pies, in our eares,
in our mouthes, but moste of all in our
hartes. For the scripture of God is the
heauenlie meate of our soules, the hea-
tynge & kepyng of it, maketh vs blessed,
sanctifieth vs, and maketh vs holie, it ch-
ereth our soules: it is a light lanterne
to our feete: it is a sure, a constant, and a
perpetuall instrument of saluacion: it ge-
ueth wesedome to the humble and lowe-
lie hartes: it coumforsteth, maketh glad,
chereth and cherishest our conscience: it
is a more excellēt swell or treasure, then
any

Wolte Scrip-
ture ministereth
sufficient do-
ctrine, for al de-
grees and ages

Math. iii.
Luke. iii.
Thon. xvi.
Psal. xix.

what commo-
dities and pro-
fites, the know-
lege of holie
scripture bring.

To the Scripture.

by he any golde or precious stone: It is more
If it sweter then honie, or honie combe: it is Luke. x.
or re- called the best parte, the whiche Marie
vise, and chouse, for it hath in it, euerlastynge
good confort. The woordes of holie scripture Iohn. vi.
or to be called woordes of euerlastynge life: for Coloss. i.
thei be Goddes instrument, ordyned for
thesame purpose. Thei haue power to cō-
uert through goddes promise, and thei be
effectuall, through goddes assistance, and
(beyng receiued in a faithfull hart) thet Hebrews. iii.
haue euer an heauenlie spirituall woo-
king in them, thei are liuelie, quicke, and
michtie in operacion, and sharper then a-
ny. iij. edged sworde, and entreth through
auen vnto the dividynge a sundre of the
soulle and the spirite, of the linctes and
the marrowe. Christe calleth him a wise Math. vii.
builder that buildeth vpon his woorde, v= Iohn. xli.
pon his sure and substanciall foundaciō.
By this woorde of god, we shalbe iudged: Iohn. xiiii.
for the woorde that I speake (saith Christ)
is it þ shal iudge in the last daie. He that
kepereth the woorde of Christ, is promised
the loue & fauour of god, & that he shal-
be the mansion place, or tēple of the bles-
sed Ernitte. This woorde, whosoeuer is
diligent to read, & in his hart to print þ
be

An exhortacion

he readeþ, the great affeccion to the crā-
fitore thinges of this worlde, shalbe mi-
nished in him, and the great desire of hea-
uenly thinges (that be therin promised of
God) shall increase in him. And there is
nothing, that so muche establisheth our
faith, and trust in God, that so moche
conserueth innocencie, and purenesse of
the harte, and also of outward godlie life
and conuersacion, as continuall readyng
and meditacion of Goddes woord. For
that thing, whiche (by perpetuall use of
readyng of holie scripture, and diligent
searchyng of the same) is depecly printed,
and grauen in the harte, at length tour-
neth almoste into nature. And moreover
the effecte and vertue of goddes woord,
is to illuminate the ignorant, & to geue
more light vnto them that faithfully and
diligently read it, to coumfort their har-
tes, and to encourage them to perfourme
that, whiche of God is commaunded. It
teacheth pacience in all aduersitie, in pro-
speritie, hūblenesse: what honour is due
vnto God, what mercie and charicte to
our neighbour. It geueth good counsall
in all doubtfull thinges. It sheweth of
whom wee shall looke for aide and helpe
in

1. Regm. viii.
2. Psal. xx.
3. Corin. xv.
4. I Thon. v.

To the Scripture.

in all perilles, and that God is the onely
geuer of victorie, in all battailes, and te-
ntacions of our enemies, bodily and gho-
sly. And in readynge of Goddes Woord
he mooste profiteth not alwaies, that is
mooste readie in courtinge of the booke, or
in satynge of it without the booke, but he
that is tourned into it, that is mooste in-
spired with the holie ghooste, mooste in his
parte and life altered and transfourmed
into that thing, whiche he readeth: he
that is dailly lessie and lessie proude, lessie
crefull, lessie courteous, and lessie desirous
of worldlie and vain pleasures: he that
dailly (forsaking his olde vicious life) en-
creaseth in vertue more and more. And to
bee shorte, there is nothing, that moore
mainteineth godlinesse of the minde, and
expelleth vngodlinesse, then dooth the
continuall readynge, or baryng of God-
des Woord, if it be ioigned with a godlie
minde, and a good affecciō, to knowe and
folowe Goddes will. For without a sin-
gle pie, pure entent and good minde, no-
thing is allowed for good before God.
And on the other side, nothing more ob-
scureth Christ, and the glorie of God, nor
induceth more blindnesse, and all kindes

Isaie. v.

Math. xxi. 1.

Corin. xii. 1.
what incom-
modities, the
ignorance of
Goddes woord
bringerly

of

An exhortacion

of vices, then doorth the ignorance of
Goddes woordc.

CThe seconde parte of the Ser-
mons of the holie scripture.

SIn the first parte of this homelie
whiche exhorteth to the knowle-
lege of holie scripture, was decla-
red, wherefore the knowlege of
thesame is necessarie and profitable to al
men. And that by the true knowlege and
understanding of scripture, the mooste ne-
cessarie pointes of our dutie towardes
God and our neigboures, are also kno-
wen. Now as concerning the same ma-
tier, you shall heare what folowe: b.

If we professse Christ, why be we not
ashamed to be ignorant in his doctrine?
Seyng that euery man is ashamed to be
ignorant in y learning, whiche he profess-
seth. That man is ashamed to be called a
Philosopher, whiche readeth not the bo-
kes of Philosophie, & to be called a law-
ier, Astronomer, or a Phisicion, that is
ignorant in the bokes of lawe, Astro-
nomie & Phisicke. Now can any man then
saye, that he professeth Christ, and his re-
ligion, if he will not applie himself (as
ferforth as he can & maye conueniently)

to

To the Scripture.

to read & heare, and so to knowe the booke
kes of Christes Gospell & doctrine. Al- Goddes woordes
though other sciences be good, and to be excellethat iis
learned, yet no man can denie, but this is
the chief, and passeth all other incompa-
zably. What excuse shall wee therefore
make (at the last daie before Christe) that
delite to read, or heare menes phantasies
and inuencions, more then his moste holie
gospell, & will finde no time to doo that,
whiche chiefly (aboue all thinges) wee
shoule doe, & wil rather read other thin-
ges, then that, for the whiche, we ought
rather to leaue readyng of al other thin-
ges? Let vs therefore applic our selues,
as ferforth as we can haue time & lea-
sure to knowe Goddes woerde, by dili-
gent hearing and readyng therof, as ma-
ny as professe God, and haue faithe and
trust in him. But thei that haue no good
affection to Goddes woerde (to colour
this their faulthe) allege commonly two
vain and feigned excuses. Some goe a-
boute to excuse them, by their awne
fratlnesse and fearfulness, saipng: that
thei dare not read holie Scripture, least
through their ignorauce, thei should fal
into any error. Other pretende, that the
vain excuses
disswading vs
the knowelge
of Goddes
woerde.
The first.
The seconde.

difficultie

An exhortacion

Math. xxii.

difficultie to vnderstande it, and the hard-
nesse therof is so great, that it is meete to
be read onely of clerkes and learned men.
As touchyng the first, ignorance of god-
des woerde, is the cause of all error: as
Christe himself affirmed to the Saddu-
ces, saipng: that they erred, because they
knewe not the Scripture. How shold
they then eschewe error, that wil be still
ignorant? And how shold they come out
of ignorance, that wil not read nor heare
that thing, whiche shold geue them
knowlege? he þ now hath moste knowle-
ge, was at the first ignorant, yet he for-
bare not to read, for feare he should fall
into error: but he diligently read, least
he should remaine in ignorance, and
through ignorance, in error.

And if you will not knowe the truch
of god, (a thing moste necessarie for you)
least you fal into error: by the same rea-
son you maie then lie still, and never go,
least (if you goe) you fall in the mire, nor
rate any good meate, least you take a sur-
fette, nor sowe your corne, nor labour in
your occupacion, nor use your merchan-
dise, for feare you lose your sede, your la-
bour, your stocke, and so by that reason,

it

To the Scripture.

It should be best for you to live soly, and never to take in hande to doce any manner of good thing, least peraduenture some euill thing maie chaunce therof: And if you be afraid to falle into errour by readyng of holie Scripture: I shall commodous shewe you, how you maie read it without daunger of errour. Read it humbly with a mecke and a lowly harte, to the intent, you maie glorie God, and not your selfe, with the knowlege of it: and read it not without daily prayng to god that he would directe your readyng to good effecte, & take upon you to expoune it no farther then you can plainly understande it. For as Sancte Augustine saiech) the knowlege of holie Scripture is a great, large, and a high palace, but the doore is very lowe: so that the high and arrogant manne, cannot run in, but he must stoupe lowe: and humble himselfe that shal entre into it. Presumption and arrogancie, is the mother of all errour: and humilitie needeth to feare no errour. for humilitie wil on ly searche to knowe the trueth, it will searche, and will conferre one place with another: and where it cannot finde the sence, it will praise, &c

How mo^{re}
ly and with-
out all peril
the holie
Scripture is
to be read.

W.L. Will

An exhortation

Wil enquire of other that knowe and wil
not presumptuously & rashely define any
thing, whiche it knoweth not. There-
fore, the humble manne maie searche
any trueth boldely in the Scripture,
Without any daunger of errore. And if
he bee ignorant, he ought the more to
reade, and to searche holie Scripture,
to bring him out of ignorance. I saie
not nare, but a man maie prosper with
onely hearping, but he maie moche more
prosper, with bothe hearping and rea-
dypng. This haue I saied, as touchyng
the feare to read, through ignorance of
the persone. And concerning the diffi-
culty of Scripture, he that is so weake,
that he is not hable to brooke stronge
meate: yet he maie sucke the swete and
tender milke, and deferre the reste, un-
til he ware stronger, and come to moxe
knowelege. For God receiuesth the lear-
ned and unlearned, and casteth awaie
none, but is indifferent vnto al. And the
Scripture is full, aswell of lowe val-
lies, plaine waies, and easie for euery
manne to vse, and to walke in: as also of
high hilles and mountaines, whiche fewe
manne can ascende vnto. And whosoeuer
geueth

Scripture in
some places
is easie, and
in some pla-
ces hard to
be vnder-
stande.

To the Scripture.

geth his minde to holie Scriptures, God leaueth
with diligent studie, and fervent desire, no man b-
it cannot be (saith Sancte Iohn Chrysostome) that he should bee destitute of
help. For either GOD almighty will
sende him some Godlie Doctor to in-
struete him, as he did to instructe Eunu-
chus, a noble man of Ethiopia, and threa-
surer unto Queen Candace, who ha-
ving a great affection to read the Scrip-
ture (although he vnderstode it not) yet
for the desire that he had vnto Goddes
woorde, God sent his Apostle Philippe,
to declare vnto him the true sense of the
Scripture, that he readde; or elles, if we
lacke a learned man to instructe & teache
vs, yet God him selfe from aboue, will
geue light vnto our mindes, & teache vs
those thinges whiche are necessarie for
vs, and wherin we be ignorant. And in an other place, Chrysostome saith: that
mannes humaine & worldlie wisedome
or science, needeth not to the vnderstan-
ding of scripture, but the reuelacion of
the holie Ghoste, who inspireth the true
sense vnto the, that with humilitie & di-
ligence doore searche therefore. He that al-
keth shal haue, & he that seeketh shal finde
W.H. and

How the
knowelege of
scripture
mote be at-
tained vnto.

An exhortation

Eqath. vii.

A good rule
for the vnder-
standing of
the scripture.

No man is
excepted fr̄
the knowe-
lege of God,
des willie.

and he that knocketh, shal haue the doore open. If we reade ones, twise, or thrise, and understande not: Leat vs not ceasse so, but stil continue readyng, praiyng, al-
kyng of other, and so by still knockyng (at the last) the doore shalbe opened, (as
Saincte Augustine saith.) Although
many thinges in the Scripture bee spo-
ken in obscure misteries, yet there is no-
thing spoken vnder darke misteries, in
one place, but the selfe same thing in o-
ther places, is spoken more familiarely
and plainly, to the capacitie bothe of
learned and unlearned. And those thin-
ges in the Scripture that bee plaine to
understande, and necessarie for saluacion
every mannes ductie is to learne them,
to printe them in memorie, and effectuall-
ly to exercise them. And as for the ob-
scure misteries, to bee contented to bee
ignorauant in them, vntill soche time as
it shal please GOD, to open those thin-
ges vnto him. In the meane season, if he
lacke either aptenesse, or oportunitie,
God wil not impute it to his folie: but
yet it b̄ houeth not, that soche as be apte
should sette aside readyng, because some
other be vnaptē to read: neverthelesse,
for

To the Scripture.

for the difficultie of soche places, the readyng of the whole, ought not to be sette a parte. And briesly to conclude (as S. Augustine saiech) by the Scripture, all menne bee amended: weake menne bee strengthened, and strong menne be comforted. So that surely, none be enemies to the readyng of Goddes woerde, but soche, as either be so ignorant, that thei knowe not how wholsome a thing it is, or elles bee so sicke, that thei hate the moste comfortable medicine, that should heale theim: Or so vngodlie, that thei would wylle the people, stil to continue in blindenesse, and ignorance of God.

what per-
sones would
hauē igno-
rance to
continue.

Thus we haue briesly touched some part of the commodities of Goddes holie woerde, whiche is one of Goddes chief and principall beneficetes, geuen, & declared to mankinde here in earth. Let vs thāke God hartely, for this his great and special gifte, beneficiall fauour, and fachetlie prouidence. Let vs be glad to reuiue this precious gifte, of our heauenlie father. Let vs heare, read, and knowe these holie rules, Injunctiones, and statutes of our Christian religion, and vpon that, wee haue made profession vture.

The holie
Scripture
is one of
Goddes chief
beneficetes.

The right
readynge, use,
and fruictes
ful andiynge
in holie scri-

An exhortation To the Scripture.

psalm. I.

To God at our Baptisme. Leat vs with
feare and reverence lay vp (in the cheste
of our hartes) these necessarie and frui-
tful Lessones. Leat vs nighte and daie
muse, and haue meditation and contem-
placion in theim. Let vs ruminat, & (as
it were) chewe the cudde, that we maie
haue the sweete ieuise, spirituall effecte,
marrowe, honie, keruel, cast, coumforte,
& consolation of theim. Leat vs staighe,
quiete, and certifie our consciences with
the moste infallible certaintie, trueth,
and perpetual assuraunce of theim. Leat
vs pracie to God (the onely authour of
these heauenlie meditaciones) that we
maie speake, thinke, beleue, lue, and de-
parte hens, accordyng to the wholsome
doctrine and verities of theim. And by
that meanes, in this worlde wee shall
haue Goddes protection, fauour, & grace
with the unspeakable solace of peace,
quietnesse of conscience: and after this
miserable life, wee shall enioie the ende-
lesse blesse and glorie of heauen, whiche
he graunt vs al, that died for vs all, Je-
sus Christe: to whom, with the Father,
& the holie Ghoste, be al honour & glorie
bothe now, and euerlastingly. Amen.

A

**An Homelie of the miserie of
al mankynde, and of his condem-
nation to death euerlastynge,
by his owne
sinne,**



THE hōlie Ghōste, in writing the hōlie scripture, is in no-
thing mo:re diligēt then to pull dounē
mannes vaine glo-
rie & pride, whiche
of al vices, is moste

vniversall y grafted in al mankinde, even
from the first infection of our first father
Adam. And therefore we reade in many
places of Scripture, many notable Less-
ones against this olde rooted vice, to
teache vs the most commendable vertue
of humilitie, how to knowe our selues
and to remembrie, what we be of our sel-
ues. In the Booke of Genesis, almighty
God geueth vs al, a title and name in
our great graunde father Adam, whiche
ought to admonishe vs all, to considre
what we be, wherof we be, from whens
B.iiiij. we

Of the miserie of man.

we came, and whether we shall, saying vew
thus : In the sweate of thy face , shalt th
shoue ate thy bread, till thou be tourned
again into the grounde: for out of it wast
thou taken, in as moche as thou art dust,
and into dust shalt thou bee tourned a-
gain. Here (as it were in a glasse) we
maie learne to knowe our selues , to bee
but grounde, peareth, and ashes, and that
to peareth and ashes, we shal retouue.

Also the holie Patriarche Abraham
did well remembre this name and title,
duste, peareth , and Ashes appointed and
assigned by God, to all mankinde : and
therfore he calleth himself by that name
when he maketh his earnest praier for
Sodome & Gomorre. And we read, that
Jud. iii. x. ix
Job. xlii.
Jer. vi. 5. xxv Judith, Hester, Job, Hieremie, with o-
ther holie menne and women, in the old
Testamente, did vse sacke clothe, and to
cast dust & ashes vpon their heddes, whe
thei bewailed their sinfull living. Thei
called and cried to G D D for helpe and
mercye, with suche a Ceremonie of sacke
clothe, duste and Ashes , that thereby
thei might declare to the whole worlde,
what an humble and lowely estimacion
thei had of themselues and how wel thei
rememb-

Of the miseric of man.

þng remembred their name & title aforesaid,
þalt their vile, corrupte fraile nature, duste,
þned þearth, and ashes. The boke of wisdom *Sapi. vii.*
þalt also, willþng to pull doun our proude
þust, stomaches, moueth vs diligently to re-
þmembrē our mortall and þearthlie gene-
þeracion, whiche wee haue all of hym that
þee was first made: & that al men, as well kin-
þhat ges as subiectes, come into this worlde,
e. and go out of the same in like sorte, that
þam is, as of our selues, full miserable as we
þtle, mate daily see. And almighty God com-
þand maunded his þropheþe *Esai*, to make a *Esai. vi.*
þne proclamation, & crie to the whole world:
þor and *Esai* askyng, what shall I crie?
þat The lorde answered, crie, that all þe þe
þoþl is grasse, and that all the glorie of manne
þe to þe therof, is but as the floure of the fielde:
þe iþl when the Grasse is withered, the floure
þe id falleth awaie, whē the winde of the lorde
þe se bloweth vpon it, The people surely is
þe op grasse, the whiche drieþ vþ, & the floure
þe et fadeth awaie. And the holie prophet *Job*
þe haþing in himself great experiece of the
þe miseric & sinfull estate of man, dooeth
þe op the same to the world, in these woord-
þe des. Manne (saith he) that is borne of a *Job. xiii.*
þe Woman, liþng but a shorte tyme, is full

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of manfolde miseries: He springeth vp
like a floure, and fadeth again, vanishing
awaie, as it were a shadowe, and never
continueth in one state. And doonest thou
iudge it mete (O Lorde) to opē thine ries
vpō suchē a one, and to bring him to iud-
gemente with thec? Who can make him
cleane, that is conceiued of an vncleane
seede? And all men of their euilnesse and
naturall prouesse, be so vniuersally geue
to sinne, that (as the Scripture saith)
God repented that euer he made manne,
And by sinne, his indignacion was so
muche prouoked against the worlde, that
he drouned all the worlde with Moes
floude (except Moē himself, and his little
householde.) It is not without greate
cause, that the scripture of God, dooeth
so many times call all men, here in this
worlde, by this woordē: yearth, O thou
yearth, yearth, yearth, saith Hieremie:
heare the woordē of the lorde. This our
righte name, vocacion, and title, yearth,
yearth, yearth, pronounced by the Pro-
phete, sheweth what we bee in dede, by
whatsoever other stile, title, or dignitie,
men doe call vs. Thus he plainly named
vs, who knoweth best, botche what we be
and

Gene. b. vi.

Jer. xlii. 1.

Of the miserie of man.

and what we ought of right to be called.
And thus he describeth vs, speakeynge by
his faichfull Apostle saint Paule: al me Roma.ii.
Jewes, and Gentiles, are vnder sinne:
there is none righteous, no, not one: ther
is none that understandeth, there is none
that seeketh after God, thei are all gone
out of the waie, thei are al vnproufitable:
there is none that dooeth good, no, not
one: their throte is an open sepulchre, w
their tongaes thei haue vsed craft and
deceipt, the poisone of serpentes is vnder
their lippes, their mouthe is full of cur-
syng and bitternesse, their fete are swifte
to shew bloude, destruccio and wretched-
nesse are in their waies, and the waie of
peace, haue thei not knownen: there is no
feare of God before their yies. And in a Roma.ii.
other place s. Paule writeth thus: God Roma.iii.
hath wrapped all naciones in vnbelief, þ
he myghte haue mercie on all. The scrip- Ephe.ii.
ture concludeth all vnder sinne, that the
promise by þ faith of Jesus Christ shuld
be geue unto þe that beleue. s. Paule in
many places painteth vs out in our co-
lours, calling vs the childre of þ wrath
of God, when we be borne: sayng also, þ
we cannot thinke a good thought of our
selues,

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selues, moche lesse can we saie well, or
dooe well of our selues. And the wiseman
Prover. xiiii. saith in the boke of Proverbes: the iust
man faileth. viij. times a day. The moste
tried & approued man Job, feareid all his
workes, s. Ioh the baptist, beynge sancti-
fied in his mothers wōbe, and praised be-
fore he was borne, called an Angell, and
greate before the lorde, replenished euē
from his birthe with the holie ghost, the
preparer of þ wāte for our saviour Christ
and commended of our saviour Christe,
to be moxe then a prophete, and the grea-
test that euer was borne of a woman: yet
he plainly graunteth that he had nede to
be walshed of Christe: he worthely extol-
leth and glorifieth his Lorde and master
Christ, and humbleth hymself, as vnwor-
thie to vnbuckle his shooes, and geueth
all honour and glorie to God. So doeth
sainte Paule, bothe ofte and euisdently
confesse hymself, what he was of hymself
euer geuyng (as a moste faithfull ser-
uaunt) all praise to his master and sau-
our. So dooeth blessed sainte Ihon the
Euangelist, i i the name of himself, and
of all other holie men (bee theri never so
iust) make this open confession if we saye
we

Luke. i.

Math. iii.

I. Ihon. i. ii.

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We haue no sinne, we deceiue our selues, and the trueth is not in vs: if we knowe-
lege our sinnes, god is faithfull and iust, to forgeue vs our sinnes, and to clese vs
from all vnrighteousnesse: if we saie, we
haue not sinned, we make him a lier, and
his woord is not in vs. Wherefore the
wise man in his booke called Ecclesiastes,
maketh this true and generall confessio:
there is not one iust man vpon the yerth
that doeth good, and sinneth not. And S
David is ashamed of his sinne, but not
to confess his sinne. How oft, how ear-
nestly, and lamentably dooeth he desire
Goddes greate mercie, for his greate of-
fences, and that God should not ente in
to iudgement with him. And again, howo psalm.ii.
well weigheth this holie man his sinnes
when he confesseth, that ther be so many
in numbre, and so hid, and hard to under-
stande, that it is in maner vnpossible, to
knowe, vster, or numbre them. Wherefore,
he haþing, a true, earnest, and depe
contemplacion and consideracion of his
sinnes, & yet not compyng to the botome
of them, he maketh supplication to God
to forgeue him his priuie, secrete hid sin-
nes: to the knowelege of the whiche, he
cannot

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cannot attain unto. He weigheth righte-
ly his sinnes, frō the originall roote, and
spring head, perceiuing, inclinaciōs, pro-
uocaciōs, stirrynges, stingynges, buddes
braunches, dregges, infeccōnes, tastes,
felpynges, and sentes of them, to continuē
in him still. Wherefore he saith: marke
and beholde, I was conceiued in sinnes:
he saith not, sinne, but in the plurall
numbre, sinnes, for as moche as out of one
(as fountain) springeth all the rest.

Psalme.ii.

Matte. x.
Luke. xviii.
Thon. xv.
Luke. xvi.

Luke. xviii.

Matte. ix.

And our saviour Christe saith: there
is none good but god: & that we can doo
nothing that is good, without him: no
man can come to the father, but by him
He comauadeth vs al to saie, that we be
unprofitable seruautes, when we haue
doen all that we can doe. He preferreth
penitēt Publicane, before the proude, ho-
lie, & glorious Pharise. He calleth him
self a Phisicion, but not to them that be
whole, but to thē that be sicke, and haue
nede of his salue for their sore. He tea-
cheth vs in our prayers, to reknowlege
our selues sinners, and to aske righte-
ousnesse and deliuerance from all euil-
les, at our heauenlie fathers hande. He
declarēt that the sinnes of oure aunc
hertes

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hartes, dooe desile our awne selues. *He saith.* *xxii.*
teacheth that an euil woord or thought
deserueth condempnacion, affirmyng, that
we shall geue an accoūpt, for euery idle
woord. *He saith,* he came not to sauе, *Matthew.* *xv.*
but the ſhepe that were utterly lost and
cast awaie. Therefore, fewe of the poude
riffe, learked, wiſe, perfeiſte, and holiſte
Pharſiſies, were ſaued by him, because
thei iuſtified theiſelues, by their coun-
terfeiſte holineſſe before men. Wherefore
(good people) let vs beware of ſoche hy-
pocrisie, vainglorie, and iuſtifying of our
ſelf. Let vs looke vpon our ſeete, & then,
doune Peacockes fetheres; doune proude
harte, doune vicle clare, fraile and brittle
velleſſes.

CThe ſeconde parte of the ſe-
mone, of the miserie of man.

Sglasmoche as the true knowle-
lege of our ſelues, is verie ne-
ceſſarie to come to the righte
knowlege of **GOD**; ye haue
heard in the laſte readynge, how humbly
all godlie menne alwaies haue thoughte
of theiſelues, and ſo to thinke and iudge
of theiun ſelues, are taught of **GOD**
their

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Gala. v.

Their creatoure by his holie woord. For of our selues we be Crabbe trees, that can bring forth no apples. We be of our selues, of soche earth, as can bring forth but wedes, netles, brables, briers, cockle, and darnell. Our fruictes be declared in the v. Chapt. to the Gala. We haue neither faieth, charitie, hope, patience, chastite, nor any thing els that good is, but of God, and therefore these vertues be called there the fruictes of þ holie ghost and not the fruictes of man. Let vs therefore acknowledge our selues before God, (as we be in deede) miserable and wretched sinners. And let vs earnestly repente and humble our selues hartely, and crie to God for mercie. Let vs all confesse wþ mouthe and harte, that we be full of imperfections. Lette vs knowe our awne woorkes, of what imperfection thei bee, and then we shall not stande folishly and arrogantly in our awne conceptes, neþ challenge any part of iustification, by our merites oþ woorkes. For truely there be imperfections in our beste woorkes: we dooe not loue God so moche as we are bounde to dooe, with all our hart, minde, and power: we dooe not feare GOD, so moche

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moche as we ought to doore: we doore not
prate to God, but with greate and manyp
imperfections: we geue, forgeue, beleue,
live, and hope unperfectly: wee speake,
thinke, and doore unperfectly: we fight a-
gainst the devill, the worlde, & the fleshe,
unperfectly. Let vs therefore, not be a-
shamed to confess plainly, our state of im-
perfection: yea, let vs not be ashamed to
confesse imperfection, euen in al our awne
best woorkes. Let none of vs be ashamed
to saie with holie sainte Peter. I am a
sinfull man. Let vs al saie with the holie Luke. vi.
Prophete David: wee haue sinned with vsal. cxviii
our fathers, wee haue dooren admisse, and
dealt wickedly. Let vs all make open co-
fession, with the prodigal sonne, to our
father, and saie with him: we haue sinned
against heauen and before the, (o father) Luke. xii.
we are not worthy to be called thy soon-
nes. Let vs all saie, with holie Baruch:
O Lorde our God, to vs is worthelp as-
cribed shame and confusyon, and to thys
righteousnesse: we haue sinned, we haue
dooren wickedly, we haue behaued our sel-
ves vngodly, in all thy rightousnesse.
Let vs all saie with the holie Prophete
Daniel, O lorde, righteousnesse belongeth Daniel. vii.
L. i. geth

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geth to the, vnto vs belongeth confusio: we haue sinned, we haue been naughte, we haue offended, we haue fledde from the, we haue gone backe from all thy preceptes, and iudgements. So we learne of al good men in holie scripture, to haue
milde our selues, & to exalt, excolle, praise, magnifie, & gloriifie God. Thus we haue
heard howe evill we be of our selues, howe
of our selues, and by our selues we haue
no goodnesse, helpe, nor saluation: but
contrariwise, sinne, damnation, & death
everlasting: whiche, if we depely weigh
and consider, we shall the better under-
stante the great mercie of God, and howe
our saluation cometh onely by Chrest.
For in our selues (as of our selues) we
 finde nothing, wherethy we maste be deli-
vered from this miserable captiuitie, in-
to the whiche we were caste, through the
enue of the Deuill, by transgressyng of
Goddes comandemente in our first pa-
re Adā we are al become vncleane but
we all are not able to cleane our selues,
nor to make one another of vs cleane. we
are by nature the childe of gods wrath,
but we are not able to make our selues
the chidren & iheritors of Gods glorie.

ii. Cor. iii.

WALL

Ephe. ii.

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Of the miserie of man.

we are shepe that runne astray, but we
can not of our awne power come again
to the shepefolde, so great is our imper-
fectio & weakenesse. In our selues ther-
fore maie not we glorie (whiche of our
selues) are nothing but sinnefull. Nei-
ther we maie reioice in any workes that
we doo, whiche all be so imperfecte and
impure, that thei are not able to stand be-
fore the righteous thron of God, as the
holie prophet Dauid saith: natre not in psal. xliiiii
to iudgement with thy seruante, O Lord,
for no man that liueth shalbe foyd righ-
tous in thy sight. To God therefore
muste we flee, or els shall we never finde
peace, rest, & quietnesse of conscience in our
hartes. For he is the father of mercies, &
God of all consolation. He is the Lord,
with whom is plenteous redemptiōn. He
is that God, whiche of his awne mercie
saueth vs, and setteth out his charite &
exceedyng loue towardes vs, in þ of his
awne voluntarie goodnesse, whiȝ we were
perished, he sauēd vs, & prouidid an enet-
lasting kingdome for vs. And al these hea-
uenly treasures are geueȝ vs, not for our
awne deserues, merites, or good deedes
(whiche of our selues we haue none)

L.ij. but

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John. f.
i. Peter. ii.

John. viii.

John. viii.
Heb. viii.

i. John. ii.

Math. i.

bus of his mere mercie freely: And for whose sake? Truly for Jesus Christes sake, that pure and vndefiled Lambe of God. He is that dearely beloved sonne, for whose sake God is fully pacified, satisfied, & set at one with man: He is the Lambe of God whiche taketh away the sinnes of the world: of whō onely it may be truly spoken, that he did all thinges well, and in his mouthe was founde no crafte nor subletie. None but he alone, maye saie, the Prince of the worlde came, and in me he hath nothing. And he alone maye saie also: which of you shal reprove me of any fault? He is that high & everlastyng Priest, whiche hath offred him selfe ones for all vpon the aultare of the crosse, and with that one Oblation, hath made perfecte for euermore, the that are sanctified. He is the alone Mediatoure, betwene god and man, whiche paid our rauisome to god with his alone bloude, and with that hath he cleased vs all frō sinne. He is the phisicion whiche healeth al our diseases. He is that sautour, whiche sauteth his people frō al their sinnes. To be shorte, he is that flowing & moste plenteous fountaine, of whose fulnesse,

al

Of the miserie of man.

all we haue received. For in him alone, are all the treasures of the wisdom, and knowelege of God hidden. And in him, and by him, haue we fro God the father all good thinges, perteyning either to the bodie, or to the soule. O how moche are we bounde, to this our heauenlie father, for his great Mercies, whiche he hath so plenteously declared vnto vs, in Christe Iesu our lorde & saviour: What thankes woorthe and sufficient can we geue to him? Let vs all with one accord burst out with loufull voices, euer prai- sing & magnifying this Lord of mercie, for his credy kindnesse shewed to vs in his dearely loued sonne, Jesus Christ our Lord: O

He that haue we heard what we are of our selues: verely, sinneful, wretched, and damnable: again, we haue hearde how that of our selues, & by our selues, we are not able, either to thinke a good thought, or to do a good deede, so that we can finde in our selues no hope of saluation: but rather whatsoever maketh vnto our destruction. Again, we haue hearde the credy kindnesse & great mer- cie of god the father towarde vs, & how

L.ijij. bene-

Of the miserie of man

beneficiale he is to vs, for Christes sake,
Without our merites or deserues, even
of his awne mere mercie & tendre good-
nesse. Now, how these exceeding great
merites of God, sette abroade in Christ
Iesu for vs, be obtained: and how we be
deliuered from the captiuitie of sinne,
death, & hell, it shall more at large (with
Gods helpe) be declared in the next Ho-
meli. In the meane season, yea, and at all
times, let vs learne to know our selues,
our frailtie and weake[n]esse without any
ostentacio[n] or boastynge of our awne good
deedes and merites. Let vs also knowe
ke[n]g p[er] exceeding mercie of god towards
vs, & confesse that as of our selues cometh
all euill and damnation, so likewise of
him cometh all goodnesse and saluation,
as God hym selfe saith, by the prophet
Osee: O Israel, thy destruction cometh
of thy selfe, but in me onely is thy helpe
and comforte. If we thus humblye sub-
mitte our selues in the sight of vs O God,
we may be sure that in the time of his
visitation, he will lifte vs vp unto the
kingdome of his dearely beloved sonne
Christ Iesu our Lord: to whom with
the Father and the holly Ghost, be all
honoure

Of Saluation.

honoure and glorie for euer. Amen.

Can Homelie of the Salua-
tion of mankinde, by onely Christe
our saviour, from sinne and
death everlasting.



Because al men be sinners & offendours against god, and breakers of his lawe and commandementes, therfore can no manne by his awne actes, woorkes, and deedes (sime ther never so good) be iustified, and made righteous before god: but every man of necessitie is constreyned to lese for an other righteousness, or iustification to be receiued at Goddes awne handes, that is to saye, the Remission, pardō, and forguenes of his sinnes and trespasses, in sorche thinges as he hath offended. And this iustification or righteouesesse, whiche we so receive by Goddes mercie, & Christes merites embraced by faieth, is take, accepted, & allowed of god for our perfect and ful iustification. Soz the more full understanding herof, it is
Lilly. our

Of Saluation.

our partes and duetie, euer to rememb're
the great mercie of God, how that (all
the woorde beeynge wrapped in sinne, by
breaking of the lawe, God sent his on-
ly sonne, our sauoure Christ into this
worle, to fulfill the lawe for vs, and by
sheddyng of his mooste precious bloude,
to make a sacrifice and Satisfaction, or
(as it may be called) amedes to his fa-
ther for our sinnes to asswage his wrath
and indignation cōceyued against vs, for
the same. In so moche that infantes, be-
yng baptised, and dyng in their infancie,
are by this Sacrifice washed from their
sinnes, brought to Goddes sauoure, and
made his chylde, and erheritoures of his
kingdome of heauen. And they whiche ac-
tuallie doore sinne after their Baptisme,
when they conuerte and tourne again to
God vnsigneidly, they are likewise wa-
shed by this sacrifice from their sinnes,
in soche sorte, that there remaineth not
any spotte of sinne, that shal be imputed
to their damnation. This is that iusti-
fication, or righteounessee, whiche saint
Paulle speaketh of, when he saith: no
man is iustified by the woorkes of þ lawe,
but freely by fayth in Iesus Christ.

The efficacy
of Christes
passion and
oblation.

And

Of Saluation

And again he saith, wee be leue in Iesu Rom. viii
Christ, that we be iustified freely, by the
faith of Christ, and not by the woorkes
of the Lawe, because that no man shalbe
iustified by the woorkes of the Lawe. And
although this iustification bee free vnto
vs, yet it cometh not so freely vnto vs,
that there is no rauisone paied therfore
at all. But here maie manies reason bee Objection.
astonied, reasoning after this fashion: if
a rauisone be paied for our redempcion
then is it not geuen vs freely, for a pris-
oner that paidth his rauisone, is not let
goe freely, for if he goe freely, then he go-
eth without rauisone: for what is it els
to goe freely, then to be sette at libertie,
without paiment of rauisone.

This reason is satisfied by the greate Answere
wisedome of God, in this misterie of our
redempcion, who hath so tempred his iu-
stice, and mercie together, that he would
neither by his Justice condigne vs vnto
the perpetual captiuitie of the deuill, and
his prisone of Helle remedlesse for euer,
without mercie: nor by this mercie deli-
ver vs clerely without justice or paiment
of a iust rauisone. But with his endles
mercie, heaigne his most vpright and e-

L.v. quall

Of Saluation.

quall Justice, his great mercie he shew-
ed vnto vs in deliveryng vs from oure
former captiuitie, without requirynge, of
any rausome to be payed, or amedes to
be made, vpon our partes: whiche thing
by vs hadde been impossible to be doou.
And wheras it lye not in vs that to doe
he provided a rauson for vs, þ was þ most
precious bodie & bloud of his awne most
dere & best beloued sone Iesu Christ, who
besides his rauson fulfilled þ lawe for vs
perfittly. And so the Justice of god and his
mercie did embrase together and fulfilled
the miserie of our redēption. And of this
Justice, and mercie of God, knitte toges-
ther, speaketh S. Paule, in the. iii. chap-
ter to the Ro. All haue offended & haue
neede of the glorie of God, iustified frely
by his grace, by the redēptione, whiche
is in Iesu Christe, whom God hath settē
forth vnto vs, for a Reconcilier, & peace
maker. throughē fayth in his bloudde, to
shew his righteousnes. And in the x. cha.
Christe is the ende of the lawe, vnto righ-
teousnesse, to every man that belieueth.
And in the. viii. Chap. that whiche was
impossible by the Lawe in as moche as it
was weake by the flesh, god sendynge his
allone

Roma. iii. 22.

930. p.

Rom. viii. 1

Of Saluation.

where soonne in the similitude of sinnes
fleshe, by sinne, damned sinne in the fleshe
that the righteousnesse of the lawe might
be fulfilled in vs, which walke, not after
the fleshe, but after the spirite.

In these foresaied places, th' apostle tou
cheth specially thre thinges whiche must
concurre and goe together in our iustifi-
cation. Upon goddes part, his great mercē
and grace, vpon Christes part, Justice, þ
is the satisfaction of Goddes Justice, or
the price of our redemption by thoffryng
of his bodie, and spoudyng of his bloudd
with fulfillyng of the lawe perfectly and
throughly: & upon our part, true & lively
faith, in þ merites of Iesu Christ, which
pet is not ours, but by goddes woorkynge
in vs. So þ in our iustification, is not on-
ly gods mercē & grace but also his justice
which th' apostle calleth the iustice of god
and it consisteth in payng our rausome
& fulfillyng of the lawe: and so, the grace
of God, doorth not exclude the iustice of
god in our iustification, but onely exclud-
eth the iustice of man, þat is to say, the
iustice of our workes, as to be merites of
deseruyng our iustification. And therefore
þ. Paule declareth here nothing vpon the
þe-

The thinges
must goe toge-
ther in our iu-
stification

Of Saluation.

behalf of man concerupng his iustificati-
on, but onely a true and liuelte faith whi-
ch neverthelesse is the gift of God, and
not mannes onely woorke without God.

How it is to be understand And yet faith, þ doeth not exclude repen-
that faith ius- taunce, hope, loue, dread, and the feare of
tifieth without God to bee ioigned with faith, in euery
woorkes.

man that is iustified: but it excludeth the
from the Office of iustifying. So that al-
though thei be alpresent together in him
that is iustified, yet thei iustifie not alto-
gether. Nor that faith also, doeth not
exclude the iustice of our good woorkes,
necessarily to be dooen afterwarde of du-
tie, towarde god, for we are most bounden
to serue God, in doyng good deedes, com-
maunded by him in his holte scripture,
all the daies of our life: but it excludeth
theim, so that we maie not dooe theim to
this entent, to bee made good by doyng
of theim. For all the good woorkes that
we can dooe, be unperfekte, and therfore
not able to deserue our iustification: but
our iustification dooeth come freely by
the mercie of God, and of so greate and
free mere mercie, þ whereas al þ worlde,
was not able of their selues, to paie any
parte towarde their taunsome, it plea-
sed

Of Saluation.

sed oure brauenlie father of his infinite
mercye without any ouer desert or deser-
ving, to prepare for vs the most p:ccious
iwellles of Christes bodie, and bloude,
whereby, our raunsome might bee fully
paied, the lawe fulfilled, and his Justice
fully satisfied. So that Christe is now
the righteousnesse of al theim that tru-
ly dooe beleue in hym. He for theim patred
thei raunsome by his deth. He for theim
fulfilled the lawe in his life: so that now
in hym, & by hym, euery true christian ma-
make be called a fulfiller of the lawe, for
asmuche as that whiche their infirmitie
lacketh, Christes Justice hath supplied.

The seconde parte of the sermon of Saluation

So haue hearde of whom all men
ought to seeke their iustification,
and righteousnesse, and how also
this righteousnesse cometh unto
menne by Christes death and merites.

Ye hearde also, how that thre thinges
are required to thobtaining of our righ-
teousnesse: that is Goddes mercie, Chri-
stes Justice, and a true and a lively faith
out of the whiche faicteth springeth good
woorkes. Also before was declared

Of salvation.

Gal. 4.1.

Eph. 2.1.

Actes. 2.

Faith only

at large that no man can bee iustified by his owne good woorkes, because that no man fulfilleth the lawe accordyng to the ful requeste of the lawe. And S. Paule in his Epistle to f^t Galat. proueth þ same saying thus: If there had been any lawe geuen whiche coulde haue iustified, verel^{ly}, righteoues should haue been by the lawe. And again hee saith: If righteousnesse be by the lawe, then Christe died in vaine. And again hee saith: you that are iustified by the lawe, are fallen awaite fr^t grace. And furthermore he writeþ to the Eph^t. on this wise: by grace are ye saued through faith, and that not of your selfes for it is the gifte of god, and not of woorkes, lest any man should glorie. And to be short, the summe of al Pavles disputatiⁿ on is this: that if iustice come of woorkes, then it cometh not of grace: and if it come of grace, then it cometh not of woorkes.

And to this ende tendeth all the Prophetes as Sainct Peter saith in the x. of the Actes. Of Christe al þ Propheters, saith Sainct Peter, doore witness, that through his name, all they that beleue in him, shall receive remission of sinnes.

¶ And after this wise to be iustified, one-

Of salvation.

take awaie clearely al merite of our woorkes as beynge in sufficient to deserue our iustification at goddes handes: and thereby moste plainly to expresse the weake-nesse of man, and the goodnesse of God, the great infirmitie of our selues, & the might and power of god, the imperfect-nesse of our awne woorkes, and the most abundant grace of our saviour Christ. And therefore wholy to ascribe the merite & deserving of our iustification unto Christe onely, and his moste precious bloud sheding. This faid by holie scripture teacheth, this is the strong rocke & foundation of christian religion, this doctrine al olde and aunciente authours of Christes churche doore approue: this doctrine avaunceth and setteth foorth the true glorie of Christ, and suppresseth the vaine glorie of man: this, whosoeuer denigheth is not to be reputed for a christia man, not for a setter forth of Christes glorie, but for an aduersarie to Christe, and his gospel, & for a setter forth of mens vaine glorie. And although this doctrine be never so true (as it is moste true in deede) by we bee justified frely, without al merite of our awne good woorkes (as. The profit
of the doctrine
of faith
only inclu-
sive
what then be
that impug-
ne the doctrine
of faith
only inclu-
sive

D. i.

Paul.

Of saluation.

A declaratio **Paule dooth expresse it** & frely, by this
of this doc- trine, faith as the auncient authours use to speake it:
with our woorkes in. yet this true doctrine must bee also tru-
sly vnderstande, and moste plainly decla-
red, least carnall menne shoulde take vn-
justly occasion thereby, to liue carnally
after the appetite and will of the worlde,
the fleshe, and the devill. And because no
man should erre, by mistakynge of this do-
ctrine, I shall plainly and shortly so de-
clare the right vnderstanding of the same
that no man shall justly thinke, that he
maie thereby take any occasion of carnall
libertie, to folowe the desires of the flesh,
or þ thereby, any kinde of sinne shalbe com-
mitted or any vngodlie liuyng þ more vled

First you shal vnderstande, that in our
iustification by Christe, it is not all one
thing, the office of god vnto man, and the
office of manne vnto God. Iustification
is not the office of manne, but of God:
For manne can not iustifie himselfe by
his awne woorkes, neither in parte nor
in the whole, for that were the greatest
arrogancie and presumption of manne
that antichrist coulde erecte against god,
to affirme, that a manne might by his
awne

Of saluation.

adone woorkes, take awaie and purge his
adone sinnes, & so iustifie himselfe. But iu
iustification is the office of God onely, and is the office
is not a thing, whiche we rendre vnto of god onely.
him, but whiche we receive of him, not
whiche we geue to him, but whiche we
take of him, by his free mercie, and by
the onely merites, of his moste dereley be-
loued sonne, our onely redeemer, sauiour,
and iustifier Iesus Christe. So that the
true vnderstanding of this doctrine: We
bee iustified freely by faith, wout woorkes:
or that wee bee iustified by faith in
Christe onely, is not, that this our adone
acte to beleue in Christ, or this our faith
in Christ, whiche is within vs, dooeth iu-
stifie vs, and merite our iustification vnto vs (for that were to coumpte our sel-
ues, to bee iustified by some acte or vertue
that is within our selues): But the true
vnderstanding and meaning thereof,
is that although we heare goddes wo-
de, and beleue it: although we haue faith,
hope, charitie, repentaunce, dreade, and
feare of G D D within vs, and dooe
neuer so many Good woorkes there-
vnto: yet wee must renounce the me-
rite of all our said vertues of faith,
D.ij. hope

Of saluation.

hope, charite, and al our other vertues, and good deedes, whiche we either haue dooen, shall dooe, or can dooe, as thinges that bee farre to weake, and insufficienc and unperfekte, to deserue remission of our sinnes, and our iustification: and therefore wee must trust onely in goddes mercie, and in that sacrifice whiche our high priest, & saviour Christ Jesus, the sonne of God, ones offred for vs vpon the crosse, to obtaine thereby Goddes grace and remission, aswell of oure originall sinne in baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truly repent and convert vnfeignedly to him again. So that as saint Iohn Baptist, although he were never so vertuous and godlie a man, yet in this matter of forgeuing of sinne, he did put the people from him, and appointed the unto Christ, sayng thus unto them; Beholde, yonder is the labe of God whiche taketh awaie the sinnes of the worlde: even so, as greate and as godlie a vertue as the luelie faith is, yet it putteth vs frō it selfe, and remitteth or appioncteth vs unto Christ, for to haue onely by him remission of our sinnes, or iustification.

So

Iohn. i.

Of salvation.

So that our faith in Christ (as it were) faith unto us thus: It is not I that take awaie your sinnes, but it is Christ onely and to him only, I send you for that purpos, renouncyng therin all your good vertues, woordes, thoughts, and woorkes, & onely puttynge your trust in Christ.

The thirde parte of the ser-
mone of Saluation.

It hath been manifestly decla-
red unto you, that no man can
fulfil the lawe of god, and there-
fore by the lawe all men are con-
demned: wherevpon folowed neces-
sarily, that some other thinge should
be required for oure saluation than the
lawe, and that is a true and a liuelie
faith in Christe bringyng forth good
woorkes and a life according to goddes
commaundementes. And also you heard
the auncient aucthours minde of this
proposition, faith in Christe only iustifi-
eth man, so plainly declared, that you see
the very true sence. &c.

Thus you dooe see, that the very true
sence of this proposition: We bee iusti-
fied by faith in Christe onely: (according
to the meaning of the old auncient auct-
hours

Of saluation.

Chouys) is this we put our faith in christ, that we bee iustified by him onely, that we be iustified by goddes free mercie, and the merites of our Sauiour Christe onely, and by no vertue or good woorke of our awne, that is in vs, or that we can bee hable to haue or to dooe, for to deserue the same: Christ himselfe onely, beynge the cause meritorious thereof.

Here you perceiue many woordes to bee vsed, to avoide contencion in woordes with them, that delite to braule aboute woordes: and also to shewe the true meanyng, to auoide euill talkyng and misunderstanding: and yet peraduenture all will not serue with them, that bee contencious: but contenders will euer forge mater of contencion, euen when they haue none occasion thereto. Notwithstandyng, suche bee the lesse to bee passed vpon, so that the remaie proficte, whiche will bee more desirous to knowe the truth, then (when it is plaine enough) to contende aboute it, and with contencions, and captious cauillations, to obscure and darken it. Truth it is that our awne woorkes, dooe not iustifie vs, so speake proprely of our iustification that

Offsaluation.

(that is to saie) our woorkes doore not
merite or deserue remission of our sinnes
and make vs of vntust , iust before God:
but G D D of his mere mercie , through
the onely merites and deserupnges of
his sonne Iesus Christ , dooeth iustifie vs
Neuerthelesse , because faith dooeth di-
rectly sende vs to Christ for remission of
our sinnes , and that by faith geuen vs
of G D D , we embrase the promise of
Goddes mercie , and of the remission of
our sinnes , (Whiche thing , none other
of our vertues or woorkes properly doo-
eth) therefore Scripture bseth to saie ,
that faith without woorkes dooeth iusti-
fie. And forasmuche , that it is al one sen-
tence in effecte to saie , Faith without
woorkes , & onely faith dooeth iustifie vs
therefore the olde auncient fathers of the
churche , from time to time , haue vttred
our iustification with this speche: One-
ly faith iustifieth vs : meanyng none o-
ther thing then saint Paule meante ,
when he saied: faith without woorkes
iustifieth vs. And because , all this is
brought to passe , through the onely me-
rites and deserupnges of our Sauour

W.III. Christe

Of salvation.

Christ, and not through our merites, or through the merite of any vertue that we haue within vs, or of any woorke that cometh from vs: therefore in that respecte of merite and deseruing, we renounce (as it were) altogether against faid, woorkes, and all other vertues. For our awne imperfection is so greac through the corruption of Original sinne, that all is imperfect that is within vs: faid, charitie, hope, dreade, thoughtes, wordes, & woorkes, and therefore not apte to merite and deserue any parte of our iustification for vs. And this forme of speacyng vse we, in the humblyng of our selues to God, and to geue all the glorie to our saviour Christ, whiche is best worthie to haue it.

Here you haue heare the Office of GOD in our iustification, and how we receive it of him freely by his Mercie: without our deseretes: through true and liuelie faid. Now you shall heare the office and duetie of a christian man vnto GOD: what we ought on our parte to rendre vnto GOD again: for his great mercie and goodnesse. Our office is now to passe the tyme of this present life vnfruictefully

Of salvation

frutefullly & soly, after that we are baptised, or iustified, not carping how se we good woorkes we doo, to the glorie of God, & profitte to our neighbours, moche lesse it is our office after that we be ones made Christes members, to live contrary to the same, makynge our selues members of the Deuille, Walkynge after his entisements, and after the suggestions of the worlde and the fleshe, wherby we knowe that we doe serue the world, & þ deuille & not God. For the faulthe whiche bringeth furth wout reperaunce either euill woorkes or no good woorkes, is not a right, pure & liuely faith, but a dead, deulish countrefelect & feigned faith as S. Paul and S. James calleth it, for cuen þ deuilles knowe & beleue, þ Christ was borne of a virgine, that he fasted. xl. daies and. xl. nightes, without meate and drinke, that hee wroughte all kinde of Miracles, declaring himselfe veryp God. They beleue also, that Christ for our sakes, suffred most penefciall death to redeme vs from eternalle death, & that he rose again from death, the thirde daie: they beleue that he ascended into heauen, and that he sitteth at the righte hande of the Father, and at the laste ende of this

Thele that
preache falche
onely iustify
dooe not teach
carnal libertie
or that we shal
ulde doo no
good woorkes

The deuilles
hauen faith but
not the true
faith.

D. b. world

Offsaluation

Worlde, shall come again and judge bothe
the quicke and the dead . These Articles
of our faith the Deuilles beleue, and so
thei beleue all thinges that be written in
the newe and olde Testament to be true,
and peat for all this faith, thei be but de-
uilles, remaining still in their damnable
estate lacking the verp true christia faith
what is the
true and iusti-
fyng faith
for the right and true christian faith is,
not onely to beleue that holie Scripture
and all the foresaid articles of our faith
are true, but also to haue a sure trust and
confidence in Goddes merciful p:omises
Thei that con-
tinue in euil li to be saued from everlastyng damnation
wyng haue not by Christe , whereof dooeth folowe a lo-
wyng harte , to obete his comandemen-
tes. And this true christian faith, neither
any devil hath, nor yet any man, whiche
in the outwarde professione of his mouth
and in his outwarde receiuyng of the sa-
cramentes, in compynge to the churche and
in all other outwarde apparaunces, see-
meth to be a christian manne, and peat in
his liuyng and deedes sheweth the con-
trarie, for how can a man haue this true
faith, this sure trust and confidence in god,
that by the merites of Christ, his sinnes
be remitted, & he reconciled to the fauour
of

Of saluation

of God, and to be partaker of the King-
dome of heauen by Christ, when hee li-
ueth vngodly, and despiseth Christ in his
deedes. Surely, no soche vngodly manne
can haue this faith and trust in God. For
as they knowe Christ to be the only sau-
oure of the Worlde, so they knowe also,
that wicked men shal not possesse the king-
dome of God, they knowe that godde ha- psal. v
teth vngodlynes, that he wil stroie
al those that speake vngodly, that those
that haue dooen good woorkes, whiche
cannot be dooen without a truelie faithe
in Christ, shall come foorth into the re-
surrectione of life, and those that haue
dooen evill, shall come unto resurrec-
tione of Judgemente: and very well they
knowe also, that to them that be con-
tious, and to them that wil not bee obe-
dient unto the trueth, but will obse vng-
righteousnesse, shal come Indignatione,
wrath, and affliction. &c. Therfore to con-
clude, considerynge the infinite benefites of
god, shewed and exhibited unto vs mer-
cifully wout our deserues, who hath not
only created vs of nothing, & frō a piece
of vile clare of his infinite goodness hath
exalted vs (as touchyng our soule) vno-
to his

Offsaluation

his owne similitude, and likenesse, but also, where as we were condened to helle and death eternall, hath geuen his owne naturall soonne, beynge god eternall, immortall, and equall vnto himselfe in power and glorie, to be incarnated and to take our mortal nature vpon him, with thin-
firmities of the same: and in the same na-
ture to suffre most shameful and painful
death for our offences to thintent to ius-
tifie vs, and to restore vs to life euerlas-
tyng, so makynge vs also his dere beloued
children brethren vnto his onely soonne
our saviour Christ, and inheritous for
ever with him of his eternall Kingdome
of heauen.

These greate and mercifull benefites
of god, if thei be wel considered, dooe nei-
ther minister vnto vs occasion to bee
idole; and to live withoute doopng any
good woakes, neichet yet stirreth vs, by
any meanes to dooe euil thinges: but con-
trariwise, if we bee not desperate perso-
nes, and oure hartes harder then stones,
thei moue vs to rendre ourselues vnto
god, wholy with all oure wille, hartes,
michte and power, to serue him in all
good dedes, obeyng his comandementes
duryng

Offsaluation.

duryng our liues to seeke in all thinges
his glorie, and honoure, not our seuer-
all pleasures and bainglorie, euermore
dredyng, willingly to offend soche a mer-
cifull god, and louyng redemer, in woorde,
thought or dede: And thesated benefites,
of god devely considered, moue vs for his
sake also, to bee euer readie to geue oure
selues to our neigbours, and asmoche as
lieth in vs, to studie with all our inde-
uour to doore good to euery man. These
be the fruictes of the true faieth, to doore
good asmoche as lieth in vs, to euery man
And aboue all thinges and in all thinges
to auaunce the glorie of God, of whom
onely we haue our sanctificatiō, iustifica-
tion, saluation, and redemption. To whō
be euer glorie, praise, and honour, worlde
without ende. Amen

A Shorte Declaration of the true, Iuelie and Chri- stian faieth



He firs̄ entrie unto god faieth
good christian people, is
through faieth: whereby,
as it is declared in the
last sermone, we bee ius-
tified before GOD, and
last

Of faith

A dead faith

James. ii

Titus. i.

least any manne shoulde bee deceipted, for lacke of righte understanding hereof, it is diligently to bee noted, that faith is taken in the scripture two maner of waies, there is one faiche, whiche in scripture is called a ded faith, whiche bringeth forth no good woorkes, but is idle, barain, and vnfruictefull, and this faith by the holie Apostle S. James, is compared to the faiche of devilles, whiche beleue God to be true, and iuste, and tremble for feare, yet thei dooc nothynge wel, but all evill, and soche a maner of faith haue the wickeed and naughtie christian people whiche confesse God as Saincte Paule saith, in their mouthe, but denighe hym in their deedes, beynge abominable and withoute the righte faith, and in all good woorkes reproofable. And this faith is a persuasione, and beliefe in mannes hart, whereby, he knoweth that there is a God, and assenteth unto al truthe of Goddes moste holie woord, contained in holie scripture so that it consisteth onely, in beleuyng of the woord of god that it istrue.

And this is not proprely called faith but as he that readeth Cesares commentaries, beleuyng thesame to be true, hath here

Of faith

thereby, a knowlge of Cesares life, & no-
ble actes, because he beliueþ the historie
of Cesar, yet it is not proprely said that
he beleueth in Cesar, of whom he looketh
for no helpe, nor benefite. Even so, he that
beleueth, that all that is spoken of God
in the Bible is true, and yet liueth so un-
godly, þ he cannot luke to enioy the pro-
mises and beneficess of god: although it
maie be said that soche a man hath a faith
and belief to the woordes of god, yet it is
not proprely said, that he beleueth in god
or hath soche a faith and trust in Godde,
whereby he maie surely looke for grace,
mercie, and eternall life at goddes hande
but rather for indiguation and punishment
accordyng to the Merites of his wicked
life, for as it is written in a booke entituled,
to be of *Didimus Alexandrinus*: *ffora*=
moche as faith wout woorkes is dead, it
is not nowe faith: as a dead man is not a man
this dead faith therfore, is not þ scree and
substantiall faith, whiche saueth sinners.

Another faith there is in scripture whi-
che is not as the foresaid faid, idle, vn-
fruictful, and deadde, but woorketh by
charicie, as S. Paule declareth. *Galat. v.* *Galat. v.*
whiche as the other vain faith is called a
dead

dead faith, so mase this be called a quicke
or Iuelie faith. And this is not onely the
commune beliefe of the Articles of oure
faith, but it is also, a sure trust and con-
fidence of the mercie of god, through our
lorde Iesus Christe, and a stedfaste hope
of al good thinges to be receiued at gods
hande, and that although we through in-
firmite, or temptation of oure ghostlie e-
nemie, dooe fall from him by sinne, yet if
we retourne again vnto him by true re-
pentaunce that he wil forgeue and forget
our offences for his soonne's sake our sa-
uioure Iesu Christe and belieue that hee
wil make vs enheritours of his euerla-
tyng Kingdome, and that in the meane
time, vntil that kingdome come, hee will
be our protectour and defendour in al pe-
niles and daungiers whatsoeuer doore
chaunce, and that though sometime hee
doeth sende vs sharpe aduersitie, yet that
evermore he wil be a lousig father vnto vs
correctyng vs for our sinne, but not with
drazowyngh his mercie finally frō vs, if wee
trust in him & comit ourselues wholy vnto
him, hāg only vpō him, & cal vpō him
redie to obey & serue him: this is the true
Iuelie, and unfeigned christian faith, and

Of Faieth.

is not in the mouthe and oulwarde p^{ro}fession onely: but it luyeth, & stirreth inwardely in the harte. And this faieth is not without hope and truste in God, nor without the loue of God & of our neig^hbour^s, nor without the feare of God, nor without the desire to heare Goddes woord, and to folowe thesame, in eschewyng euill, and doyng gladly all good woorkes.

This faieth (as S. Paul describeth it) Heb. xi. is the sure grounde and foundation of the benefites, whiche we ought to luke for, and truste to receve of God, a certificat and sure expectation of them, althoug^h thei yet sensibly appere not vnto vs. And after he saith: He that cometh to God, must beleue, bothe that he is, and that he is a merciful rewarder of waldoers. And nothing commedeth good menne vnto God so moche as this assured faieth, and trust in him. Of this faieth three thinges are specially to bee noted. First, that this faieth, dooeth not lie dead in the harte, but is liuelie and fruicteful in bringyng foorth good woorkes. Seconde, that without it, can no good woorkes be dooen, that shalbe ac-

E.i. ceptable.

Three thin-
ges are to be
noted of
faieth.

Of Faith.

ceptable, and pleasant to God. Therde, what maner of good woorkes ther bee, that this faith doorth bring foorth.

Faith is ful
of good
woorkes.

For the first, as the light cannot be hid but wil shewe foorth it self, at one place or other: So a true faith cannot be kepte secrete, but when occasion is offred, it will breake out, & shewe it selfe by good woorkes. And as the liuyng bodie of a man euer exerciseth soche thinges, as belongeth to a natural & liuyng bodie, for nourishement and preseruaciō of the same, as it hath neede, oportunitie, and occasiō ene so the soule, that hath a liuelie faith in it, will bee dooyng alwaie some good woork, whiche shal declare that it is liuyng, and wil not be vnoccupied. Therefor, when men heare in the Scriptures so high commendacions of faith, that it maist vs to please God, to liue with God, & to be the children of God: if then theri phantasie that theri be set at libertie from dooyng all good woorkes, & maie liue as theri list, theri trifle with God, and deceiue themselves. And it is a manifeste token that theri be ferre fro hauyng the true and liuelie faith, & also ferre from knowlēge what true faith meaneþ. For the

Of Faieth.

the very sure & liuelic Christian faith is not onely to beleue all thinges of God, whiche are contained in holie scripture: but also is an earnest trusste & confidence in God, that he doeth regarde vs, & hath cure of vs, as the father of the childe whō he dooeth loue, and that he wilbe merci-
full vnto vs, for his onely soonne's sake: & that we haue our saviour Christ our perpetual aduocate & Priest, in whose onely merites, oblation, & suffryng wee dooe trusste that our offences be continu-
ally washed and purged, whensoeuer we (repentyng truely) dooe retourne to him with our whole hart, stedfastly determin-
yng with our selues, th:ough his grace to obeie & serue him, in keepping his com-
maundementes, & never to tourne backe again to sinne. Soche is the true faieth,
that the Scripture dooeth so moche com-
mende, the whiche when it seeth & consi-
dereth what God hath dooen for vs, is also moued through continual assistance
of the spirite of G D D, to serue and
please him, to keepe his fauour, to feare
his displeasure, to continue his obediente
children, shewyng thankefulness again
by obseruyng his Commaundementes,

E.ij. and

Of Faieth.

and that freely, for true loue chiesly, and not for dread of punishment, or loue of temporal rewarde, considerynge how cleerly, without our deseruynges, wee haue receiued his mercie and pardone freely.

This true faieth wil shewe foorth it selfe, and can not long bee idle. For as it is written: The iust man dooeth live by his faieth. He neither sleepeth, nor is idle when he should wake & be wel occupied. And GOD by his Prophet Hieremie saith: that he is a happie & blessed man, whiche hath faieth & confidence in God. For he is like a tree, set by the waterside that spredeth his rootes abroade toward the moisture, & feareth not heate when it cometh: his leafe wil be grene, & wil not ceasse to bring foorth his fruict. Euen so, faiethfull men (putynge awaie al feare of aduersitie) will shewe foorth the fruict of their good woorkes, as occasion is offred to doore them.

The seconde parte of the Sermon of Faieth.

 E haue heard in the first parte of this Sermon, that there be twoo kindes of faieth: a dead and an unfruictful faieth, and a faieth live-

lie

Of Faieth.

Iie that woorketh by charitie. The first to be vnproufitable, the seconde necessarie for the obtayning of our saluacion: the whiche faieth hath charitie alwaies ioyned vnto it, and is fruicful, bringynge foorth all good woorkes: Now as concerning the same matier you shall heare what foloweth.

The wisenman saith: He that beleue in God, will harken vnto his com-
maundementes, for if we dooe not shewe our selues faithful in our conuersacion, the faieth whiche we pretend to haue, is a feigned faieth, because the true christia
faieth is manifestly shewed by good li-
uyng, & not by woordes onely, as S. Au-
gustine saith: good liuyng cannot be se-
parated from true faieth, whiche woorketh by loue. and S. Chrysostome saith:
faieth of it selfe is ful of good woorkes,
assone as a man dooeth beleue, he shal be
garnished with them. How plentifull
this faieth is of good woorkes, and how
it maketh the woorke of one man more
acceptable to God then another. Saincte
Paul teacheth at large in the xi. Chap. Hebr. xi.
to the Hebrewes, saying: that faieth made
the oblation of Abel, better then the ob- Gen. viii.
lacion

Libro de fide
et operibus.
Cap. ii.
Sermo de le-
ge et fide.

E.ij. lacion

Of Faieth.

Gene. vi.
Eccle. xlvi.
Gene. xi.

Gene. xii.
Isaie. xliii.

lacion of Cain. This made Noe to bulde the Arke. This made Abrahā to forsake his countrie, and all his frendes, and to goe vnto a ferre countrie, there to dwelle emong straungers. So did also Isaac & Jacob, dependyng onely of the helpe and trusste that thei had in God. And when thei came to the countrie, whiche God promised them, thei would builde no Cities, Townes, nor houses, but liued like straungers in tentes, that might euery dale bee remoued. Their trusste was so moche in God, that thei sette but little by any worldelie thing, for that God had prepared for them better dwellyng places in heauen, of his owne foundation, & buildyng. This faieth made Abrahā reade at Goddes commaundemente, to offre his owne sonne & heire Isaac, whō he loued so wel, & by whom he was promised to haue innumerable issue, emong the whiche, one shold be borne, in whō all nationes shold bee blessed: trustyng so moche in God, that though he were slaine, yet that GOD was hable by his omnipotent power to raise him frome death, & perfourme his promise. He mistrusted not the promise of god, althoough vnto

Of Faith.

unto his reason euery thing seemed con-
trarie. He believed verely that G D D
would not forsake him in deirth and fa-
mine that was in the countrie. And in al
other daūgers that he was brought unto,
he trusted ever that God would bee
his God, & his protectour, whatsoeuer
he sawe to the contrarie. This faieth
wrought so in the harte of Mose, that
he refused to be taken for King Pharao
his daughters soonne, & to haue great in-
heritaunce in Egypce: thinking it better
with the people of God, to haue affliction
& sorowe, then with naughtie menne, in
sinne to liue pleasauntly for a time. By
faith, he cared not for the threatening of
King Pharao: for his truste was so in
God, that he passed not of the felicitie of
this worlde, but looked for the rewarde
to come in heaven, settynge his harte vpon
ynvisible god, as if he had seen him ever
present before his yes. By faith the chil-
dre of Israel passed through the redde sea:
by faith the walles of Hierico fe fe doun
without stroke, and many other woun-
dreful miracles haue been wrought in al
good me that heretofore haue been, faith
hath brought foorth their good woorkes

Erod.ii.6.

Erod.iii.11.
Iosue. vi.

E.iii. and

Of Faith.

and obtained the promises of God.

Daniel. vi.
Daniel. vii.

Faith hath stopped the Lions mouthes: Faith hath quenched the force of fire: faith hath escaped the swordes edges: faith hath geue weake men strength, victorie in battail, ouerthrowe the armies of infideles, raised the dead to life: faith hath made good men to take aduersitie in good parte: some haue been mocked & whippes, bounde and cast in prison: some haue lost all their gooddes and liued in greate pouertie. Some haue wandred in mountaines, hilles, and wilderness, some haue been racked, some slain, some stoned some sawen, some rente in pieces, some headded, some rent without mercie, and would not bee deliuered, because thei looked to rise again to a better state.

Al these fathers, Martyres, and other holie men (whom S. Paul spake of) had their faith surely fixed in God, when al the Worlde was against theim. Thei did not onely knowe God to bee the Lorde, maker and gouernour of al menne in the Worlde: but also thei had a special confidence, and trust that he was, and would be their God, their coumforter, aider, helper, maintainer, and defendour.

This

Of Faith.

This is the christian faith, whiche those
holie me had, and we also ought to haue.
And although thei were not named christ-
ian me, yet was it a christian faith that
thei had, for thei loked for all benefites of
God the father, through the merites of
his soonne Jesu Christ, as we now dooc.
This differēce is betwene them and vs,
for thei loked whē Christ should come, &
we be in þ time, when he is come. There-
fore saith S. Augustine, the time is al- In Ioh. x. x. v. Coxi. iii. iii.
tered, but not the faith. for we haue both
one faithe in one Christe. The same holie
ghost also that we haue, had thei, saith S.
Paule. for as the holie Ghoste dooeth
teache vs to trust in God, and to call v-
pon him as our father: So did he teache
them to saie (as it is written:) thou lorde Esaie. xliii.
art our father and redemer, & thy name
is without beginnyng and cuerlastyng.
God gaue them grace to be his chilidren
as he doeth vs now. But now by the co-
ming of our saviour Christ, we haue re-
cciued more abundātly the spirite of god
in our hartes, wherby we maie conceiue
a greater faith & a surer trust, then many
of them had. But in effecte, thei and we
bee all one: we haue the same faithe that

E. v. thei

Of Faith.

thei had in God , and thei thesame that we haue. And saint Paule so moche ex-
colleth their faith, because we should no
lesse but rather more , gene our selues
wholy unto Christ, bothe in profession &
liuyng, now, when Christe is come, then
the olde fathers did before his comyng.
And by all the declaraciō of S. Paule, it
is evident, that the true, liuelie, & christia
faith, is no ded, vain, or vnfructful thing
but a thing of perfecte vertue, of woun-
dersfull operacion and strength, bringyng
forth al good mocions & good woorkes.

All holie Scripture agreably beareth
witnessse, þ a true liuelie faith in Christe
doeth bring forth the good woorkes, and
therefore euery man muste examine him-
self diligently, to knowe whether he haue
thesame true liuelie faith in his hart vn-
feignedly or not, whiche he shall knowe,
by þ fruictes therof. Many that profess
the faith of Christ were in this error,
that thei thoughte thei knewe God, and
belued in him, when in their life thei de-
clared the contrary: whiche error, saint
Ihon in his first Epistle confutynge, wit-
testh in this wise: hereby we are certified
that we knowe God, if we obserue his
com-

Of Faith.

commaundementes: he that saith, he knoweth God, & obserueth not his commaundementes, is a liar, & the trueth is not in him. And again he saith, whosoeuer sinneth, dooeth not see god, nor knowe him: let no man deceiue you welbeloued chil-
dren. And moreover he saith: hereby we i. Iohn. iii. knowe, that we be of the trueth, & so we
shal perswade our hartes before him: for i. Iohn. iii.
if our awne hartes reproue vs, God is
aboue our hartes, and knoweth all thin-
ges. Welbeloued, if our hartes reproue
vs not, then haue we confidence in God,
and shall haue of him, whatsoeuer wee
aske, because wee kepe his commaunde-
mentes, & dooe those thinges that please
him. And yet further he said: euery man
that beleueth that Jesus is Christ, is
borne of God: and we knowe, that who-
soeuer is borne of god, dooeth not sinne:
but the generacion of god pourgeth him, i. Iohn. v.
and the Devill dooeth not touche him.
And finally he concludeth: and shewynge
the cause, why he wrote this Epistle:
saith: for this cause haue I thus writ-
ten unto you, that you maye knowe, that
you haue euerlastyng life, whiche doe be-
eue in the sonne of god. And in his. iii. iii. Iohn. i.
Epistle

Of Faith.

Epistle he confirmeth the whole matter
of faith, and woorkes in fewe woordes,
saying: he that dooeth well, is of God, &
he that dooeth euill, knoweth not God.
And as S. Iohn saith, that as the liue-
ly knowelege and faith of God, bringeth
forth good woorkes: so saith he likewise
of hope & charitie, that theri cannot stand
with euill liuyng. Of hope he writteþ
thus: we knowe that when God shal ap-
pere, we shalbe like unto him: for we shal
see him, euen as he is. And whosoeuer
hath this hope in him, dooth purifie him
self, like as God is pure. And of charitie
he saith these woordes: he that dooeth
kepe goddes woord, or commaundement
in him is truely the perfect loue of god.
And again he saith: This is the loue of
God, that we should kepe his comma-
dementes. And S. Iohn wrote not this as
a subtle proposition, devised of his awne
phantasie, but as a moste certaine & neces-
sarie trueth, taught unto him by Christ
himself, the eternall & infallible veritie,
who in many places dooeth moste clere-
ly affirme, that faith, hope, and charitie,
cannot consist without good and godly
woorkes. Of faith, he saith: he that be-

4. Iohn. iii.

5. Iohn. ii.

3. Iohn. v.

3. Iohn. iii.

2. Iohn. v.

leueth

Of Faith.

Leueth in the sonne, hath everlasting life
but he that beleueth not in the soonne,
shall not see that life, but the wrath of
God remaineth vpon him. And the same
he cōfirmeth with a double othe, saying:
forsoche, and forsooth, I saie vnto you, he
that beleueth in me, hath everlasting life.
Now, forasmuche as he that belieueth in
Christ, hath everlasting life, it must ne-
des cōsequently folowe, that he that hath
this faith, must haue also good woorke
and be studious to obserue Goddes com-
maundementes obediently. For to the im-
that haue euill woorke, and leade their
life in disobedience, and transgression of
goddes commaundementes, without re-
pētance, perteineth not everlasting life
but everlasting death, as Christ himself
saith: thei that dooe well, shall go into
life eternall, but thei that dooe euill, shal
goe into the eternall fire. And again he
saith, I am the first letter and the last,
the beginning & the endyng: to him that
is a thrit, I will geue of the well of the
water of life freely: he that hath the vi-
ctorie, shall haue all thinges, and I will
be his god, and he shalbe my soonne: but
thei that be fearefull, mistrustyng God,

Math. xxvi.

Apoca. xvi.

and

Of Faithe.

and lackingyng faithe , thei that bee cursed
people and murderers, and fornicatours
geth foorth and sorcerers, and Idolaters, and all li-
good workes ars, shall haue their porcion in the lake,
Ihon. xliii.

that burneth with fire and Brimstone,
whiche is the secōd death. And as Christ
vndoubtedly affirmeþ, that true faithe
bringeth foorth good woorkes: so dooþ
he saie likewise of charitie . Whosoeuer
hath my commaundementes and keþeth
theim, that is he that loueth me. And af-
ter he saieþ: he that loueth me, wil keþe
my woorde, and he that loueth me not, ke-
þeth not my woordes. And as the loue of
God is tried by good woorkes, so is the
feare of god also, as the wiseman saieþ:
the dreade of God putteth awaie sinne.
And also he saieþ: he that feareth God,
will dooe good woorkes.

¶ The third part of the sermon of faithe.

Du haue heard in the seconde part
Y of this sermon, that no man should
thinke , that he hath that liueli-
faith, whiche scripture commaundeth,
when he liueliþ not obediently to goddes
lawes , for all good woorkes spring out
of that faithe . And also it hath been de-
clared unto you by examples, that faithe
maketh

Of Faithe.

makeþ menne constaunt, quiete, and pa-
ciente in all affliccions. Now as concer-
ning the same matter, you shall heare
what foloweth.

A man maie sone deceave hymself, and
chinke in his awne phantasie, that he by
faith knoweth God, loueth him, feareth
him, and belongeth to him, when in very
deede he doeth nothing lesse. For þe triall
of all these thinges, is a very godlie and
christian life. He that feleth his harte set
to seeke Goddes honour, and studieth to
knowe the will and commandementes
of God, & to conforme himself therunto,
and leadeth not his life after the desire of
his awne fleshe, to serue the deuill by sin,
but setteth his minde to serue God, for
Goddes awne sake, & for his sake also to
loue all his neighbours, whether thei be
frendes or aduersaries, dooþng good to
euery manne (as oportunitie serueth)
and willingly hurtynge no man: soche a
manne maie well reioice in GOD, per-
ceiuyng by the trade of his life, that he
unfeignedly hath the righte knowlege
of GOD, a liuelie faithe, a constaunte
hope, a true and unfeigned loue and
feare of GOD. But he that casteth awaie

Of Faike.

awake the yoke of Goddes commaundementes from his necke, and geueth hymself to liue without true repētaunce, after his awne sesuall minde and pleasure, not regarding to knowe Goddes worde and moche lesse to liue accordyng thereunto: soche a man clerely deceiueth himself, and seeth not his awne harte, if he thinketh that he either knoweth god, loueth him, feareth hym, or trusteth in him. Some peraduentre phantasie in theim selues, that thei belong to GOD, although thei liue in sinne, & so thei come to the Churche, and shewe theim selues as goddes deare children. But S. Iohn saith plainly: if we saie, that we haue any companie with god, and walke in darkeenesse, wee dooc lie. Other dooc bainly thinke, that thei knowe and loue God, although thei passe not of the commaundementes. But S. Iohn saith clerely: he that saith I knowe God, and kepech not his commaundementes, he is a liar. Some falsly perswade theim selues that thei loue god, whē thei hate their neighbours. But S. Iohn saith manifestly: if any man saic, I loue God, & yet hateth his brother, he is a liar. He þ saith, that he

i. Iohn. i.

i. Iohn. ii.

i. Iohn. iii.
i. Iohn. ii.

Of Faith.

he is in the light, & hateth his brother, he is still in darkenesse. He that loueth his brother dwelleth in the light, but he that hateth his brother, is in darke nesse, and walketh in darkenesse, and knoweth not whether he goeth: For darkenesse hath blinded his eyes. And moreouer he saith: 1. Thom. iii.
Hereby wee maie manifestly knowe the children of God from the children of the Devil: he that dooeth not righteously, is not the childe of God, nor he that hateth his brother.

Deceive not your selues therefore, thinking that you haue faith in god, or that you loue God, or dooe trust in him or dooe feare him, whē you liue in sinne, for then your vngodlie & sinfull life declareth the contrarie, whatsoeuer ye saie, or thinke. It perteineth to a Christian man, to haue this true Christian faith, & to trie himself, whether he hath it or no, & to knowe what belongeth to it, & how it dooeth woorke in him. It is not the worlde, that we can trust to: the worlde, & all that is therein, is but vanitie. It is God that must be our defence & protection against all temptation of wickednesse & sinne, errours, superstition, idolatrie & all

F. i. evil.

Of Faieth.

euil. If al the worlde were on our side, & God against vs, what coulde the worlde auaille vs? Therefore leat vs sette our whole faieth & trust in God, & neither the worlde, the Deuill, nor all the power of them, shal preuaile against vs. Leat vs therefore (good Christian people) trie and examine our faieth what it is: let vs not flatter our selues, but looke vpon our woorkes, & so iudge of our faieth, what it is. Christe him selfe speaketh of this matter, & saith: The tree is knownen by the fruicte. Therefore leat vs dooe good woorkes, & thereby declare our faieth, to be the liuelie Christian faieth. Let vs by soche vertues as ought to spring out of faieth, shewe our election to be sure & stably, as s. Peter teacheth. Endeuour your selues to make your calling, & election certain by good woorkes: & also he saith minister, or declare in your faieth vertue, in vertue knowlege, in knowlege temperaunce, in temperaunce pacience, again in pacience godlinesse, in godlinesse brotherlie charitie, in brotherlie charitie, loue. So shal we shewe in dede, that we have the very liuelie Christian faieth: & make so bothe certifie our conscience the better,

4. Petri. 1.

Of Faith.

ter, that we be in the right faith, & also
by this meanes cōfirme other menne. If
these fruictes doo not folowe, wee doo
but mocke with God, deceiue our selues
& also other men, wel maie we beare the
name of Christia[n] me, but we doo lacke
the true faith that dooeth belong there-
unto. So[me] true faith dooeth euer bring
forth good woorkes, as s. James saith: James.6.
shew me thy faith by thy deedes. Thy de-
edes & woorkes must be an ope testimonie
of thy faith: otherwise, thy faith beeynge
without good woorkes, is but the devil-
les faith, the faith of the wicked, a phan-
tastic of faith, & not a true Christia[n] faith.
And like as the devilles & euil people, be
nothing the better for their countrefaict
faith, but it is vnto them the more cause
of damnation: so thei that be christened, &
haue receiued knowleage of God, and of
Christes merites, & yet of a set purpose
dooe liue idly without good woorkes,
thinking the name of a naked faith, to be
either sufficiēt for the or els setting their
mindes vpon vain pleasures of this worlde
doe liue in sinne without reponce not
vtrypg the fruictes that doo belong to
soche an high p[ro]fessiō vpon soche presup-

F. G. teous

Of Faieth.

teous persones, and wilful sinners, must
needes remaine the great vengeance of
God, and eternall punishmente in Hell
prepared for the Devil & wicked liners.
Therefore as you professe the name of
Christe (good Christian people) leat no
soche phantasie and imaginatio of faieth,
at any time beguile you, but bee sure of
your faieth, trie it by your liupng, looke
vpō the fruictes that cometh of it, marke
the increase of loue and charitie by it, to
wardes God and your neighbour, and so
shall you perceiue it to bee a true linelie
faieth. If you feele and perceiue soche a
faieth in you, rejoice in it, & bee diligent
to mainteine it, and keepe it still in you:
leat it be dailey increasing, more & more
by wel woorkyng, and so shall ye be sure
that you shal please God by this faieth:
& at the length (as other faiethful menne
haue dooen before) so shal you (when his
wille is) come to him, and receive thond
and finall rewarde of your faieth (as S.
Peter nameth it) the saluacion of your
soulles: the whiche God grafit vs, that
hath promised the same unto his faieth-
ful. To whom be all honour and glorie,
worlde without ende. Amen.

2. Peter. i.

An

An Homelie, or Sermone of good woorkes annexed vnto faith.



In the last sermone was declared vnto you what the liuelie & true faith of a Christian manne is: that it causeth not a manne to be idle, but to be occupied in bringyng forth good woorkes, as occasiō serueth.

Now by Goddes grace shalbe declared the seconde thing, that before was noted of faith, that without it can no good woork be dooen, acceptable & pleasante vnto God. for as a braunche cannot beare fruicte of it selfe (saith our saviour Christ) except it abide in the vine: so cannot you, excepte you abide in me: I am the vine, and you be the braunches. John. x. 45. he that abideth in me, & I in him, he bringeth forth moehe fruicte: for without me, you can dooe nothing. And Heb. 11. Paul pouerth that Enoch had faith, because he pleased God. for without faith (saith he) it is not possible to please GOD. And again to the Romaines he saith: whatsocuer woorke is dooen Rom. xii. 13. without faith, it is sinne. Faith getteth Heb. iij. 12.

Of woorkes.

life to the soule & thei be as moche dead to God that lacke faith, as thei be to the worlde, whose bodies lacke soules. Without faith, all that is dooen of vs is but dead afore God, although the woorke seeme never so gaine and gloriouſ before manne. Even as the picture grauen, or painted, is but a dead representation of the thing it ſelue and is without life, or any maner of moving: ſo be the woorkes of all unfaithful persones before God. Thei doore appeare to be liuelie woorkes and in deede thei bee but dead, not auanting to the eternal life: thei be but ſhadowes and ſhewes of liuelie and good thinges, and not good and liuelie thinges in deede. For true faith dooreth geue life to the woorke, & out of ſoche faith come good woorkes, that bee very good woorkes in deede, and without it, no woorke is good before god: as ſaith S. Augustine: We must ſette no good woorkes before faith, nor thinke that before faith, a man may doore any good woorke: for ſoche woorkes, although thei ſeeme vnto manne to bee piaſe worthie, yet in deede thei be but vaine, and not allowed before God. Thei bee as the course of a horse,

In prefati.
Psalm. xxxi.

Of woorke.

horse, that runneth out of the wale,
whiche taketh greate laboure, but to no
purpose. Let no manne therefore (saith
he) recken vp his good woorke before
his faith. Whereas faith was not, good
woorke were not: The intent (saith he)
maketh the goodwoorke, but faith must
guide and ordre thintent of manne. And
Christ saith: if thine yic be naught, thy
whole bodie is ful of darkenesse. The yic
dooeth signific the intent (saith Saincte
Augustine) where with a manne dooeth
a thing. So that he, whiche dooeth not
his good woorke with a godlie intent,
& a true faith, that woorke by loue, the
whole bodie beside (that is to saye) al the
whole numbre of his woorke is darke,
& there is no light in it. For good deedes
be not measured by the factes theselues,
and so disswered from vices, but by the
endes and intentes, for the whiche they
be dooren. If a Heathen man clothe the
naked, feede the hungry, and doore soche
other like woorke: yet because he dooeth
them not in faith, for the honour & loue
of God, thei be but dead, vaine & frui-
lesse woorke to him.

Matth. vi.

In prefati.
Psalm. cxi.

Faith is it, that dooeth commende.

¶.liij the

the woork to God: (for as Saincte Au-
gustine saith) whether thou wil or no,
that woork that cometh not of faith, is
naught: where the faith of Christe is not
the foundacion, there is no good woork
what buildyng soever we make. There
is one woork, in the whiche be al good
woorkes, that is faith, whiche woorketh
by charitie: if thou haue it, thou hast the
grounde of al good woorkes. For the ver-
ties of strength, wisedome, temperaunce
and iustice, be al referred vnto this same
faith. Without this faith we haue not
them, but onely the names & shadowes
of them (as S. Augustine saith.) Al the
life of them that lacke the true faith,
is sinne: and nothing is good without
him, that is the authour of goodnesse:
where he is not, there is but feigned ver-
tue, although it be in the best woorkes.
And Saincte Augustine declarynge this
verse of the Psalme: The Turtle hath
founde a neste, where she mate keepe her
young bides: saith, that Jewes, He-
retiques, & Maganes doo good woorkes:
thei clothe the naked, feede the poore
& doo other woorkes of mercie, but be-
cause thei be not dooen in the true faith,
therefore

Of woorkes.)

therefore the birdes be lost: but if thei remain in faith, then faith is the nestie and saufegard of their birdes, that is to saye, saufegarde of their good woorkes, that the rewarde of thei be not utterly lost.

And this matier (whiche s. Augustine at large in many booke disputeth) S. Ambrose concludeth in fewe wordes, sayng: he that by nature would withstande vice either by naturall wil or reaso, he doeth in vain garnishe the time of his life, and atteineth not the verie true vertues: for without the worshippynge of the true God, that whiche semeth to be vertue, is vice. And yet moste plainly to this purpose writeth s. Iohn Chrysostome in this wise: you shall finde many, whiche haue fide, lege & not the true faith, and be not of the flock spiritu sancto of Christ, & yet (as it appeareth) thei florisse in good woorkes of mercie. You shal finde thei full of pitie, compassion, and geuen to justice, and yet for all that, thei haue no fruicte of their woorkes, because the chief woorke lacketh. for when the Iohn. vi. Jewes asked of Christ, what thei should dooe, to woorke good woorkes, he aunswere: this is the woorke of god, to beleue in him whom he sent: so that he called faith

Deuocatio.

*Gentium li-
bro.i.cap.iii.*

*In sermonede
fide, lege &
spiritu sancto*

f.v. the

Of woorkes.

The Wooanke of God. And assone as a man hath faiche, anone he shall flourishe in good woorkes: for faith of it self is full of good woorkes, and nothing is good without faith. And for a similitude, he saieþ, that they whiche glister and shine in good woorkes, without faiche in God, be like dead men, whiche haue goodlie and preciouse tombes, and yet it availeth them nothing. Faiche maie not be naked without good woorkes: for then it is no true faiche: and when it is adioigned to woorkes, yet it is aboue the woorkes. For as men that be very men in deede, first haue life, and after bee nourished: so must our faiche in Christe go before, and after bee nourished with good woorkes. And life maie bee without nourishement, but nourishemente cannot bee without life. A manne muste needes bee nourished by good woorkes, but first he must haue faith he that dooth good deedes, yet without faith he hath no life. I can shewe a man, that by faiche without woorkes liued, and came to heauen, but without faiche, never man had life. The thefe that was hanged when Christe suffered, did beleue onely, and the moste mercifull God did iustifie

Of woorkes.

justifie him. And because no manne shall obiecte, that he lacked time to doo good woorkes, for vs we would haue dooren the trueth it is, and I will not contende therein: but this I will surely affirme, that faithe onely sauad him. If he had liued, and not regarded faithe, and the woorkes thereof, he should haue lost his saluacion again. But this is the effecte that I saie, that faithe by it self sauad him, but woorkes by thei meselues never justified any manne. Here ye haue heard the minde of saint Chrysostome, where by you maie perceiue, that neither faithe is without woorkes (having oportunitie thereto) ney woorkes can auable to eternall life without faithe.

The seconde partie of the Ser- mone of good woorkes.

If the .iij. thinges, whiche were in the former sermone, specially noted of liuelie faithe: be declared vnto you: the first was, that faithe is never idle, without good woorkes, when occasion serueth. The seconde that good woorkes acceptable to God, cannot bee dooren without faithe.

Now to procede to the .iij. partie (whi-
che

Of woorkes.

what woorkes thei are
that spring
of faith.

Math. xii.

Math. xix.

Math. xix.

che in the former sermone was noted of
faith) that is to saie, what maner of woorkes
thei bee, whiche spring out of true
faith, and leade faithfull men vnto eter-
nall life: this cannot be knowen so well,
as by our sauiour Christe himself, who
was asked of a certain great man the same
questiō. What workes shall I doore (said
a prince) to come to euerlastyng life? To
whō Jesus answered: if thou wylt come
to the eternall life, kepe the commaunde-
mētes. But the prince not satisfied here-
with, asked ferther, whiche commaunde-
mētes? The Scribes & Pharisees, had
made so many of their awne lawes and
tradicions, to bring men to heauen, besi-
des goddes commaundemētes, that this
manne was in doubt, whether he shoulde
come to heauen by those lawes and tra-
dicions, or by the lawes of God: & there-
fore he asked Christ, whiche commaunde-
mētes he meant: wherunto Christ made
him a plain answere, rehersyng the com-
maundementes of god, saiyng: thou shalt
not kil, thou shalt not commit adulterie,
thou shalt not steale, thou shalt not beare
false witness, honour thy father and mo-
ther, and loue thy neighbour as thy self.

By

Of workes.

By whiche woordes, Christe declared, The workes
that the lawes of God, be the very waie
that doore leade to eternall life, and not
the tradicions, and lawes of men. So that
this is to be take for a moste true lesson,
taughte by Christes awne mouthe, that
the workes of the morall commaund-
mentes of God, bee the very true wo-
rkes of faische, whiche leade to the blessed
life to come. But the blindnesse and ma-
lice of manne, even from the beginning,
hath euer been redie to fall from goddes
commaundementes. As Adam the firsie
man, hauyng but one commaundement,
that he should not eate of the fruicte for-
bidden, notwithstanding Goddes com-
maundement, he gaue credite unto the wo-
man, seduced by the subtle perswasion of
the serpet, and so folowed his awne will
and lefte Goddes commaundement. And
euer sens that time, all his succession
hath been so blinded, through originall
sinne, that they haue been euer readie to
decline from God and his lawe, and to
inuete a newe waie to saluacion, by wo-
rkes of their awne deuise: So moche, that
almoste al the worlde forsaking the true
honour of the onely eternall liupng god,
wandred

Of woorkes.

wandred aboue their awne phantasies,
worshippynge some the sunne, the moone,
and Iwlatrie the Sterres, some Jupiter, some Juno,
of the Gen^{re} Diana, Saturnus, Apollo, Neptunus,
Ceres, Bacchus, and other dead me and
women. Some therewith not satisfied,
wo;shipped diuerse kindes of beastes,
birdes, fishe, foule, and Serpentes, euery
regiō, toun, & house, in a maner beyng
diuided, and settynge vp Images of soche
thinges as thei liked, and wo;shippynge
thesame. Soche was the rudenesse of the
people, after thei fell to their awne pha-
ntasies, and left the eternall living God,
and his commaundementes, that thei de-
uised innumerable Images and goddes.
In whiche errorre & blidenesse thei did
remain, vntill so he tyme as almighty
God, pictyng the blidnesse of mā, sent
his true Prophete Moses into þ worlde
to reprehende this extreme madnesse, and
to teache the people to knowe the onely
living God, and his true honour & wor-
ship. But the corrupt inclinacion of mā,
was so moche geuen to folowe his awne
phantasies, and (as you would saie) to
fauour his awne birde that he broughte
þp himself, that all the admonissons, ex-
hortacions,

Of workes.

hortacions, benefites, and threateninges
of God, could not kepe him frō soche his
inuencions. For notwithstandingyng al the
benefites of God, shewed vnto the peo-
ple of Israel, yet when Moses went vp
into the Mountain, to speake with al-
mighty God: he had taried there but a
fewe daies, when the people beganne to
inuent newe Goddes. And as it came in *Exod. xxii.*
their headdes, thei made a Calfe of gold
and knelled doun and worshipped it. And
after that, thei followed the Moabites
and worshipped Beelphegor the Moa-
bites God. Read the booke of Judges,
the booke of the Kinges, and the Pro-
phetes, and there you shall finde, how in-
constaunce the people were, how full of
inuencions, and more readie to runne af-
ter their awne phantasies, then Goddes
moste holie commaundementes. There
shall you read of Baal, Moloch, Cha-
mos, Mechrom, Baalphegor, Astaroth,
Beel the Dragone, Priapus, the Bra-
sen Serpente, the twelve Signes, and
many other: Unto whose Images, the
people with greate deuotion, inuented
Pilgrimage, pretuously deckyng & cen-
sing them, knelling doun and offryng

to them, thinking that an high merite before god, and to be esteemed aboue the preceptes and commaundementes of God. And where at that time, God commaunded no sacrifice to be made, but in Ierusalē onely, they did cleane contrarp, making Altars and sacrifices euery where, in hilles, in wooddes, and in houses, not regarding Goddes commaundementes, but esteyng their awne phantasies and deuocion, to be better then them. And the errour herof was so spread abroad, that not onely the unlearned people, but also the Priestes and teachers of the people, partly by glorie and auarice were corrupted, and partly by ignorance, blindly seduced with the same abominationes so moche, þ king Achab, hauyng but onely Helias, a true Preacher and minister of God, there were eighte hundred and fiftie Priestes, that perswaded him to honour Baal, and to doo sacrifice in the wooddes or Groues. And so continued that horrible errore, vnto the three noble Kinges, as Iosaphat, Ezechias, and Josias: Goddes electe Ministers, destroyed the same clercly, and reduced the people, from soche their feigned inuencions,

Of woorkeſ.

inuencions, vnto the very comande-
mētes of GOD: for the whiche thing, their
immortal rewarde and glorie, dooeth and
shall remaine with God for euer.

And beside the foſtated inuentiones,
the inclination of man, to haue his awne
holie deuotions, deuised newe ſectes and
religions, called Pharisies, Saduces,
and Scribes, with manÿ holiſe and god-
liſe traditions and ordinaunces (as it ſe-
med by the outward appareaſce & good-
liſe gliftryng of the woorkeſ) but in ve-
ry deede, all tendyng to Idolatrie, ſu-
perſtition, and hypocriſie: their hartes
within beeing full of malice, pride, conue-
touſneſſe, and all iniquitie. Against whi-
che ſectes, and their pretended holineſſe,
Christe cried out more vehemently, then
he did against any other perſoneſ, ſaying
and often repetyng theſe woordes: Wo
bee to you Scribes & Pharisies, ye Hypo-
crites, for you make cleane the vſeſell
without, but within you be ful of rauine
and filthineſſe: thou blind Pharisie, and
Hypocrite, firſt make the inwarde part
cleane. For notwithstanding al the good-
liſe traditions, & outward ſhewes of good
woorkeſ, deuised of their awne imagina-
tion.

Religions
and ſectes
among the
Jewes.

Math.xxiii.

G.i. Cion

Of markes.

ciō, whereby thei appeared to the worlde
moste religious and holie of all mēne: yet
Christ, (who sawe their hartes) knewe
that thei were inwardly in the sight of
God moste unholie, moste abominable, &
farthest from god of all mēne. Thereforē
said he vnto the: hypocrites, the prophet
Elate spake full truely of you , when he
sated: this people honour me with their
lippes, but their hart is farre frō me: thei
worship me in vaine , that teache doctrinē
nes and commaundementes of menne: for
you leaue the commaundementes of god,
to kepe your awne tradicions.

And though Christ sated, thei worship-
Mannes la-
wes must bee
obserued and
kept, but not
as goddes
lawes.
ped God in vaine , that teache doctrinē
and commaundementes of menne: yet he
meant not there by, to ouerthowē al mē-
nes cōmaundementes, for he himselfe was
ever obedient to the princes and their la-
wes, made for good order, & gouernauice
of the people : but he reprooued the lawes
and traditions , made by the scribes and
Pharisiēs, whiche were not made onely
for good order of the people (as the ciuill
lawes were) but thei were so highly ex-
tolled, that thei were made to bee a right
sincere worshippynge of God, as thei had
been e qual with goddes lawes, or aboue
them

Math. xvi.
Elate. xxix.

Of workes.

them: for many of Goddes lawes coulde not bee kept, but were faine to geue place unto the. This arrogacie god detested, that a manne should so aduaunce his lawes, to make them equall with Goddes lawes, wherein the true honouryng and right worshippynge of god standeth, and to make his lawes for them to bee omitted. GOD hath appointed his lawes, whereby his pleasure is to bee honoured. His pleasure is also, that all mannes lawes, beyng not contrarie to his lawes, shalbe obeyed and kept, as good and necessarie for euery common weale, but not as thinges wherethin principally his honoure resteth. And all ciuill and mannes lawes, either bee, or shoulde bee made, to induce menne the better to obserue goddes lawes, that consequelt, god shoulde bee the better honoured by them. Howbeit, the scribes and Pharisees were not content, that their lawes shoulde bee no higher esteemed, then other positive & ciuill lawes, nor woulde not haue the called by the name, of our temporal lawes, but called the holie & godlie tradicions, & woulde haue the esteemed not onely for a right & true worshippynge of God (as goddes lawes)

G.ij. bee

holie tradic-
cions were
esteemed as
goddes lawes

Of warkes.

Luke. xvi.

Molinesse of
mānesdeuise
is commonly
creasoun that
God is often-
ded.

Math. xii.

Math. xv.

bee in deede) but also to bee the moste
high honouryng of god, to the whiche the
commaundementes of God should geue
place. And for this cause did Christ so ve-
hemently speake against the, saiyng: your
tradicions whiche menne estein so high,
bee abomination before God . for com-
monly of suche tradicions, foloweth the
transgression of goddes commaundementes,
and a more deuotion in the obseruyng
of suche thinges, and a greater conscience
in breakyng of them, then of the comma-
ndementes of G·D·D. As the Scribes and
Pharisies so supersticiously, and scrupu-
lously kepte the Sabbath, that thei were
offended with Christ, because he healed
sicke menne , and with his Apostles , be-
cause thei beryng sore hungrie , gathered
the eares of corne to eate, vpon that daie.
And because his Disciples washed not
their handes so often , as the tradicions
required, the Scribes and pharisies que-
reled with Christ, saiyng: why doore thy
disciples breake the traditions of the se-
niours? But Christ obieected against the
that thei for to obserue their awne tradi-
cions, did teache menne to breake the ve-
ry commaundementes of God . for thei
caught

Of workes.

caught the people such a deuotion , that
thei offred their gooddes into þ treasure
house of the temple , vnder the pretence
of goddes honour, leauyng their fathers
and mothers (to whom thei were chief-
ly bound) vnholpen: and so thei brake the
commaundementes of God, to kepe their
awne tradicions . Thei esteemed more an
othe, made by the Golde or oblation in
the temple, then an othe made in the name
of God himselfe, or of the temple . Thei
were more studious to paie their Tithes
of small thinges, then to dooer the greater
thinges, commaunded of God , as woork-
es of mercie or to dooer Justice , or to
deale sincerely, vprightly, and faithfully
with GWD and manne . These (saith
Christ) ought to bee dooen, and the other Math.xxii.
not omitted . And to bee shorte, thei were
of so blinde iudgement , that thei ston-
bled at a strawe, and leaped ouer a blocke
Thei wold (as it were) nicely take a
fie out of the cuppe, and drinke downe a
whole camel . And therefore Christ cailed
them blinde guides, warning his Disci-
ples, fro time to time , to eschewe their
doctrine. For although thei seemed to the
worlde, to bee moste perfect men, bothe

Of woorkes.

in luyng & teachyng: yet was therre lise
but hypocrisie, & therre doctrine, but sowe-
re leauē, mixt with supersticid, idolatrie,
and preposterous iudgmet: Settyng vp
the traditions and ordinances of man,
in the stede of goddes commaundementes,

Cthe thirde parte of the Ser-
mons, of good woorkes.

Shat all menne might rightly
sudge of good woorkes, it hath
been declared in the secōde parte
of this Sermon, what kinde of
good woorkes ther bee, that God would
haue his people to walke in, namely su-
che as he hath commaunded in his holie
scripture, & not suche woorkes, as menne
haue imagined of their awne braine, of
a blinde zeale and devotion, without the
woorde of god. And by mistakyng the na-
ture of good woorkes, ma hath moche hi-
ghly displeased God, and hath goen frō
his wille and commaundemente.

So thus you haue hearde, how muche
the worlde from the beginnyng, vntill
Christes time, was euer readie to fal frō
the commaundementes of god, and to seke
other meanes to honoure and serue him
after a deuotion imagined of thei awne
headdes,

Of woorkes.

headdes : & how thei extolled their awne
tradicions, as highe or aboue goddes com-
maundementes , whiche hath happened
also in our times (the more it is to bee
lamented) no lesse then it did among the
Jewes, and that by the corruption, or at
the least, by the negligence of them , that
chiefly ought to haue preferred Goddes
commaundementes , and to haue preser-
ued the sincere and heauenlie doctrine
lefte by Christe . What man hauyng any
Iudgement or learning, soigned with a
true zeale vnto God, dooeth not see and
lamet, to haue entred into Christes reli-
gion, suche false doctrine, superstition,
idolatrie, hypocrisie , & other enormities
and abuses, so as by little & little, through
the sowre leauue thereof the swete bread
of goddes holte Woord, hath beene muche
hindred and lased a partie. Neuer had the
Jewes in their mooste blindnesse, so many
pilgrimages vnto Images, nor vsynge so
muche kneslyng, kyllynge, and censyng of
them, as hath beene vsed in our tyme.

Sectes and feigned religions, were neither y^e fowterie parte so many among the Jewes, nor more superstitiously and vngodly abused, then of late daies,

6. litj. thet

Sectes and religions among Chris- tian men.

Of woorkes.

thei haue been among vs. Whiche sectes
and religions, had so many hypocritical
woorkes, in their state of religion (as
thei arrogantly named it) that their lam-
pes (as thei saied) rā alwates ouer, hable
to satisfie , not onely for their awne sin-
nes , but also all other their benefac-
tors, brothers, and sisters of their reli-
gion, as moste vngodly and craftely, thei
had perswaded the multitude of igno-
raunt people , keppynge in diuerse places
(as it were) matthes or markettes of me-
rites, beinge full of their holie reliques,
Images, shrines, and woorkes of super-
erogation , readie to bee solde. And al thin-
ges , whiche thei had , were called holie,
holie coulcs, holie Girdles, holie pard-
oned Beades, holie Shoes , holie Rules
and all full of holinesse . And what thing
can bee more folishe , more superstitious,
or vngodlie, then that menne, women and
children , should weare a friers coate,
to deliuer them from Agues , or Pestil-
ence, or when thei die, or when thei were
buried , cause it to bee cast vpon them
in hope therewith, to bee saued. Whiche su-
perstition, althoough (thankes bee to god)
it hath beene little vsed in this Realme:

Pet

Of workes.

peat in diuerse other realmes it hath be
and peat is vsed, both among manyn, bothe
learned, and unlearned.

But to passe ouer the innumerable
superstitiousnesse, that hath been in stra-
unge apparel, in silence, in dormitorie, in
closter, in chapter, in choise of meates, &
in drinke, and in soche like thinges: lette
vs considre what enormities and abuses
haue been, in the thre chiefe principalle
poinctes, whiche thei called the thre essen-
tialles of Religion, that is to saie O-
bedience, chastitie, and wilfull pouertie

The 11. chiefe
poinctes of Religion

Firste vnder pretence of obedience to
their facher in religione, whiche obediēce
thei made themseues, thei were exempted
by their rules and Canones, from obediēce
of their naturall facher and Mo-
ther, and from thobedience of Emperour
and King, & al temporall Power, whom
of very duetie by Goddes Lawes, thei
were bounde to obete. And so the profes-
sion of their obedience not due, was a re-
nunciation of their due obedience. And
how their profession of chastitie was ob-
serued, it is more honeste to passe ouer
in silence, and let the worlde iudge of that
whiche is wel knownen, then with unchast
woordes

Of workes.

woordes by exprestynge of their vngaste
lise, to offend chaste, and Godlie eates
And as so; their wilfull pouertie, it was
soche, that whē in possessions, iewelles,
plate & richesse thei were equal or aboue
merchauntes, gentleme, Barons, Erles,
and Dukes, yet by this subtle sophisti-
cal terme *Proprium in communi*, thei deluded
the world, persuadynge, that notwithstanding
dynge all their possessions and richesse, yet
thei obserued their vowe, & were in wil-
ful pouertie. But so; al their richesse thei
mighthe neither helpe fater nor mother,
nor otherwyer indeede very nedie, & poore
without the liceēce of their fater Abbot,
Prior, or Wardeine, and yet thei might
take of every man, but thei might not geue
ought to any man, no, not to them, whom
the lawes of God bounde them to helpe,
And so through their tradicions & rules,
the Lawes of God coulde beare no rule
with them. And therefore of them might
be most truely said, that whiche Christe
spake vnto the Pharisies: you breakē the
commaundementes of God by your tra-
ditions: you honour God with your lip-
pes, but your hartes be farre from him.
And the longer priaers thei vsed by daie,
and

Of workes.

and by night vnder pretence of soche hō-
linelle, to get the fauour of widowes and
other simple folkes, that thei might sing
Trentalles and seruice for their houſbā-
des and frendes, and admitte theim into
their suffrages: the more truely is verifi-
ed of theim, the saying of Ch̄iste, w̄o bee
vnto you Scribes and Pharisies, h̄ypo-
crites, for you deuoure widowes houses,
vnder colour of long prayers: Therfore,
your damnation shalbe the greater, w̄oe
be to you Scribes and Pharisies, H̄ypo-
crites: for you go about by sea and by lād
to make mo nouices and newe brethren,
and when thei be admitted of your secte,
you make the the children of Hel, worse
the yourselfes be. Honour be to god who
did put light in the hart of his faſhul &
true minister, of moſte famouse memore,.
king H̄ēritē the vñc, & gaue him the know-
lege of his woordē, & an earnest affection,
to ſeeke his glorie, and to put awaie all
ſoche ſuperſticious, and Pharisaical ſec-
tes by Antechriste inuented, and ſette vp
againſt the true woordē of ḠD D̄L̄E,
and Glorie of his moſte blessed name,
as hee gaue the like ſpirite vnto the
moſte Noble and famouse Princes,)
J̄osaphat,

Of workes.

Josaphat, Josias and Ezechias. G^DD
graunt all vs the kinges highnesse faith-
full and true Subiectes to feede of the
sweete and sauourie breadde of Goddes
owne woorde, and as Christe commaun-
ded, to eschewe all Pharisaicall and
Papisticall leauen of mannes feigned re-
ligione, whiche, although it were before
God moste abominable, and contrary to
Goddes comaundementes, and Christes
pure religione, yet it was extolled to be
a most godlie life, and highest state of per-
fectione: as though a man might be more
Godlie and more perfect, by kepyng the
Rules, Traditiones, and profaciones of
menne, then by kepyng the holie Com-
maundementes of G^DD. And briesly to
passe ouer the vngodlie, and countrefeast
Religiones, lette vs rehearse some other
kindes of Papisticall superstitiones and
abuses, as of beades, of Ladie Psalters,
and Rosaries, of fifteene Does, of saint
Bernardes Verses, of Sainte Aga-
thies letters, of purgatorie, of masse's sa-
tisfactorie, of Stattones, and Jubillies, of
feigned Reliques, of halowed Beades,
belles, breade, water, palmes, candelles,
fire, and soche other: of superstitious fal-
tinges

Other deuises
& supersticions

Of workes.

tinges, of fraternities, of pardones, with
soche like merchaundise: whiche were so
esteemed & abused, to the great prejudice
of Goddes glorie and comaunderementes,
that thei were made most highe and most
holie thinges, whereby to attaine to the
eternall life, or remission of sinnes: Pea,
also, vaine inuentiones, vnfruitful cere-
monies, and vngodlie lawes, decrees, and
counsailles of Rome, were in soche wise
aduaunced, that nothing was thoughte
comparable in Authoritie, Wisedome,
Learnyng, and Godlinesse vnto theim.
So that the lawes of Rome as thei saide
were to be received of all menne as the
fower Euangelistes, to the whiche, all
Lawes of Princes must geue place. And
the lawes of God also partly were omit-
ted and lesse esteemed, that thesaied La-
wes, decrees, & counsailles, wth their tradi-
ciones, and ceremonies, myghte bee more
duely obserued, and hadde in greater re-
verence. Thus was the people throughe
ignorauce so blinded, wth the goodly shew
and appataunce of those thinges, that
thei thoughte the obseruyng of theim, to
be a more holinesse, a more perfite seruice
and honouryng of God, and more plea-
syng.)

Decrees and
Decretalles.

Of werkes.

fyng of **G D D E**, then the keepping
of Goddes commaundementes. Soche
hath been the corrupt inclinacion of man
ever superstitiously geuen to make newe
honouryng of god, of his owne head, and
then to haue more affection and deuotio
to obserue that, then to searche out gods
holie Commaundementes, and to keepe
them. And furthermore, to take Goddes
commaundementes for mennes commaun-
dementes, and mennes commaundemen-
tes for goddes commaundementes, yea,
and for the highest and most perfecte and
holie of all goddes commaundementes,
And so was all confused, that scaut well
learned men, and but a smalle numbre of
them, knewe, or at the least would knowe
and durst affirme the trueth, to separate
goddes commaundementes from the com-
maundementes of men, wherupon didde
growe moche errore, Supersticione, Id-
olatrie, basne religion, preposterous iud-
gement, great contentio, wth al vngodlie li-
ving.

An erhortati-
on to the kee-
pyng of Gods the right & pure hono;ryng of god, as you
commaundemen-
tes. therfore as you haue any zeale to
haue any regarde to your owne soulles, &
to y^e life that is to come, whiche is bothe
without pain, and wont ende, applic your
selues chiefly aboue all thing, to reade &
to

Of werkes.

to heare goddes woorde: marke diligentlē
therin what his wille is, you shall dooē,
and with all your indeuour applie your
selues to folowe the same. first, you must haue an assured faith in God, and geue
yourselues wholy vnto him, loue him in
prosperitie and aduersitie, and dreadde to
offende him cuermore. Then for his sake,
loue al menne, frendes and foes, because,
theri be his creation and image, and rede-
med by Christe as ye are. Cast in yowre
mindes how ye maie dooē good vnto all
men vnto your powers, and hurt no man
Obeye all your superiours, and gouerno-
urs, serue your masters faithfully and di-
ligently, as wel in their absence as in their
presence, not for dread of punishment on-
ly, but for conscience sake, knowyng that
you are bounde so to dooē, by goddes cō-
maundemētes: disobeie not your fathers,
and mothers, but honour thē, helpe them
and please them to your power: opp̄esse
not, kille not, beate not, neither slauder
nor hate any man: but loue all men, speake
well of al menne, helpe and succour euery
man as you maie, yea, euen your enemies
that hate you, that speake euill of you, &
that doe hurte you: take no manes goodes

Of woorkes.

nor couet your neighbours goodes wth dog
fullp, but content yowreselues wth that
whiche ye get truly & also bestowe your
owne goodes charitably, as neede & case
requireth. Flie al idolatrie, witchecrafte,
and periurie: committe no maner of adul-
trie, fornicatiō, nor other unchastenesse, in
wil, nor in deede wth any other manes wife
widow, maide, or otherwise, & trauailling
continually, durynge your life, thus in p
obseruyng þ cōmandemētes of god wher
in consisteth the pure, principal, & directe
honour of god, & which wthrought in faith
god hath ordeneid to be the righē trade,
& pathe waie vnto Heauen, you shal not
faile, as Christe hath promised, to come
to that blessed and eternal life wher you
shall live in glōrie, and ioye with God
for euer. To whom be laude, honour,
and imperie, for euer and euer. Amen.

An Homelie of christian
Love and Charitie.



If all thinges that bee good to
be caught vnto Christē people
there is nothing more necessary
to be spoken of, and dailly cal-
led

Of Charitie.

Ied upon, then charitie: as wel, for that all maner of woorkes of rightrousnesse bee contyned in it, as also that the decaie thereof, is the ruine of the worlde, the banishment of vertue, and the cause of all vice. And for so moche, as almoste euery manne, maketh and frameth to him selfe charitie after his owne appetitc, & how detestable soever his life bee, bothe vnto God and manne, yet he perswadeth him selfe stil, that he hath charitie, therefore you shal heare now a true and plaine description of charitie, not of meunes imaginacion, but of the very woordes & example of our saviour Iesus Christe. In whiche description, euery manne, (as it were in a glasse) maye consider him selfe, and see plainly without errour, whether he be in the true charitie or not.

Charitie is to loue God with al our harte, al our life, and al our powers and strengthe: with all our harte, that is to saie, that our hartes, minde, and studie, bee sette to beleue his woordc, to truste in him, and to loue him aboue all other thinges that wee loue best, in heauen or in peareth: with al our life, that is to saie that our chief ioye and delite, be set vpon

what charitie is.

The loue of God.

H. i. him

The loue of
thy neigh-
bour.

him, and his honour, and our whole life
geuen vnto the seruice of him aboue all
thinges, with him to liue and die, and to
forſake al other thinges rather then him.
For he that loueth his father or mother,
ſoonne, or daughter, house, or lande, more
then me (ſaieth Christe) is not worthie
to haue me: With all our powers, that is
to ſaie, that with our handes and feete,
with our ytes and eares, our mouthes,
and tounques, and with al other partes
and powers, bothe of bodie and ſoule,
we ſhould be geuen to the keeping & ful-
fillynge of his commaundementes. This
is the firſt & principall parte of charitie,
but it is not the whole: for Charitie is
also, to loue euery manne, good and evill,
frende, and foe, and whatſoever cauſe be
geuen to the contrarie, yet neuertheleſſe
to beare good wil and harte vnto euery
manne, to vſe our ſelues wel vnto them,
aſwel in woordes and countenaunce, as
in al our outwardē actes and deedes: for
ſo Christe himſelfe taught, and ſo alſo he
perfoured in dede. Of the loue of God
he taught in this wiſe vnto a Doctour of
the Lawe, that asked him, whiche was
the grcate and chiefe commaundemente

Of Charite.

in the Lawe: Loue the Lorde thy God Matth. xii.
(saied Christe) with all thy harte, with
al thy life, and with al thy munde. And of
the loue that wee ought to haue emong
our selues, eche to other, he teacheth vs
thus: you haue heard it taught in times Matth. x.
past, thou shalt loue thy frende, and hate
thy foe, but I tell you, Loue your ene-
mies, speake well of them that defame
you, and speake euill of you, dooe well
to them that hate you, pracie for them
that vexe and persecute you, that you
maie be the children of your ffather that Matth. 5.
is in Heauen. For he maketh his Sunne
to rise bothe vpon the euill and good,
and sendeth raine to Juste and Unjuste.
For if you loue them that loue you,
what rewarde shal you haue? Dooe not
the Publicanes likewise? And if you
speake well onely of them, that be your
Brethren & deare beloued frendes, what
great matier is that? Dooe not the Hea-
then the same also?

These bee the verie woordes of our
Saviour CHRISTE himselfe, tou-
chyng the loue of our neigboure. And
so: as moche as the Pharisis (With their
moste pestilent tradiciones, false Inter-

2.ij. preta-

Of Charitie.

pretaciones, and gloses) had corrupted, & almosste clearely stopped vp, this pure wel of Goddes liuelie woerde, teachyng that this loue and charitie perteineth onely to a mannes frendes, and that it was sufficient for a manne to loue them, whiche doore loue him, and to hate his foes: therefore Christe opened this wel again, pourged it, and scourde it, by geuyng vnto his godlie lawe of charitie, a true, and cleare interpretation, whiche is this: that we ought to loue euery man bothe frende and foe, addyng thereto, what commoditie we shal haue therby, and what incommoditie, by dooynge the contrarie. What thing can we wishe so good for vs, as the eternall heauenlie fatherto repute and take vs for his chil-
dren: And this shal we be sure of (saith Christe) if wee loue euery manne with-
out exception. And if we dooe otherwise
(saith he) we be no better then the Pha-
risies, Publicanes, and Heathen, and
shal haue our rewarde with them, that
is, to bee excluded from the numbre of
Goddes electe children, and from his e-
uerlastyng inheritaunce in heauen.

Thus of true Charitie, Christe taught

Of Charitie.

taught, that every manne is bounde to loue God aboue all thinges, and to loue every manne, frende, and foe. And thus like wise he did vse him selfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende theim, yet he praied for theim. First, he loued God his father aboue all thinges: so moche that he sought not his owne glorie and wille, but the glorie and wille of his father. I seeke not (saith he) mine owne wille, but the wille of him that sent me. More he refused not to die, to satisfie his fathers wille, saiyng: if it maie bee, leat this Cuppe of death goe from me, if not, thy wille be dooen, and not mine. He loued not onely his fren- des, but also his enemies, whiche (in their hartes) bare exceeding greate ha- tred against him, and in their tongues spake al euil of him, and in their actes & deedes pursued him, with al their might and power, even unto death. Yet al this notwithstanding, he withdrawe not his fauour from them, but still loued theim, preached unto theim, of loue, rebuked their false doctrine, their wicked litigynge and do good unto theim, paciently ac-

Thon. v.

Mat. xxi.

2.ij. cey tyng

Of Charitie.

ceptyng whatsoeuer thei spake, or did against him. When thei gaue him euill woordes, he gaue none euill again: when thei did strike him, he did not smite again: and when he suffered death, he did not fleare them, nor threaten them, but praied for them, and referred all thinges to his fathers wille. And as a shepe that is ledde unto the shables to be slaine, as a labe that is shorne of his fiese make no noise, nor resistance: even so went he unto his death, without any repugnaunce, or openyng of his mouthe, to saie any euil.

Thus haue I described unto you, what charitie is, as well by the doctrine, as by the example of Chistus him selfe. Whereby also euery man maie without error, knowe him selfe, what state and condicion he standeth in, whether he bee in charitie (and so the childe of the father in heauen) or not. For although almost euery man perswadeth him selfe to be in charitie, yet let him examine none other manne, but his owne harte, his life, and conuersation, and he shall not bee deceiued, but truly discerne and iudge, whether he bee in perfeicte charitie, or not.

ffo:

Esaie. lxx.
Actes. viii.

Of Charicie.

for he that followeth not his owne appetite and wille, but geueth himself earnestly to God, to doo all his wille and commaundementes, he maie be sure that he loueth God aboue al thinges, & elles surely he loueth him not, whatsoeuer he pretende: as Christe saied: If ye loue me Iohn.xviii. kepe my commaundementes. so: he that knoweth my commaundementes, and keepeth them, he it is (saied Christe) that loueth me. And again he saith: He that loueth me, wil kepe my woordes, and my father wil loue him, and wee will bothe come to him, and dwel with him. And he that loueth me not, will not kepe my woordes. And likewise, he that beareth good harte and minde, and blesseth wel his toungue, and deedes vnto euery manne, frende and foe, he maie knowe thereby, that he hath charicie. And then he is sure also, that almighty God taketh him for his deare beloued sonne, as Saincte Ioh saith: Hereby manifestly are knownen i. Iohn.iii. the children of God, from the children of the devill: for whosoeuer dooeth not loue his brother, belongeth not vnto God.

¶ The seconde parte of the Sermon of Charicie.

¶.iiij. Pou

Of Charitie.



W^e haue heard a plaine
a fruisteful description of
charitie, & how profitable
& necessarie a thing chari-
tie is. How charitie exten-
deth it selfe bothe to God
and man, frende & foe: and that by the do-
ctrine & ex ample of Christe. And also who
maie certifie him selfe whether he bee in
perfeicte charitie or not: now as concer-
ning the same matier it foloweth. The
peruerte nature of man, corrupte with
sinne, and destitute of Goddes woerde,
and grace, thinketh it against all reason,
that a manne should loue his enimie, &
hath many persuasions, whiche induc-
him to the contrarie. Against all whiche
reasons, wee ought as well to sette the
teachyng, as the louyng of our Sauiour
Christe, who louyng vs (when we were
his enimies) dooeth teache vs to loue
our enimies. He did paciently take for
vs many reproches, suffred beatyng, and
moste cruel death. Therefore we bee no
members of him, if wee will not folowe
him. Christe (saith Sancte Peter) suf-
fered for vs, leauyng an example, that we
should folowe him.

Against car-
nal men, that
will not for-
geue their
enimies.

L. Pet. ii.

Footber-

Of Charite.

Furthermore, we must consider, that to loue our frendes, is no more, but that whiche thieues, adulterers, homicides, and al wicked persones dooe: in so moche that Jewes, Turkes, Infideles, and all brute beastes, dooe loue them that bee their frendes, of whom thei haue their liuyng, or any other benefites. But to loue enemies, is the propre condicion onely of them, that be the children of God, the disciples and folowers of Christ. Notwith standyng, mannes frowarde and corrupt nature, weigheth ouer deepeley many tiimes, the offence and displeasure dooen vnto him by enemies, and thinketh it a burden intollerable, to be bounde to loue them that hate him. But the burden should bee easie enough, if (on the other side) every man would consider, what displeasure he hath dooen to his enemie again, and what pleasure he hath receiued of his enemie. And if wee finde no equall recompense, neither in receiuyng pleasures of our enemie, nor in redyng displeasures vnto him again: then let vs pondre the displeasures, whiche we haue dooen against almighty God, how often, and how greeuously wee haue offended him,

P.v. wherof,

Of Charitie.

Whereof, if wee will haue of God forgiuenesse, there is none other remedie, but to forgeue the offences dooen unto vs, whiche bee verie small in comparison of our offences dooen against God.

And if we consider, that he, whiche hath offended vs, deserueth not to bee forgiuen of vs, let vs consider again, that we muche lesse deserue to bee forgiuen of God: and although our enemie deserue not to bee forgiuen for his awne sake, yet we ought to forgiue him for Goddes loue, considering how greate and many benefites we haue received of him, without our desernes, and that Christe hath deserued of vs, þ for his sake, we should forgiue them their trespasses, committed against vs. But here maye rise a necessarie question to be dissolued: if charitie require to thinke, speake, and dooe well unto euery manne, bothe good and euill, how can Magistrates execute iustice vpon malafactours with charitie? How can they cast euill men in prisone, take awaie their gooddes, and sometime their liues, accordyng to lawes, if charitie will not suffer them so to dooer?

A question.

Answere.

Herunto is a plain & a brieft answere that

Of Charitie.

that plagues & punishmentes be not euill
of theselues, if thei be wel taken of inno-
cētes. And to an euill man, thei are bothe
good & necessarie, and maie be executed,
accordyng to charitie, and with charitie
should be executed. For declaraciō wherof
you shall understande, that charitie hath
ij. offices: thone contrarie to the other, and
yet bothe necessarie to be vsed vpon men,
of contrarie sorte & dispositiō. Thone of-
fice of charitie is, to cherishe good & in-
nocēt men, not to oppresse thei with false
accusacions, but to encourage thei with
rewards to dooe well, and to perseuer in
well dooynge, defendyng theim with the
sworde from their aduersaries. And the
office of Bishoppes and Pastours is, to
praise good menne for well dooynge, that
thei maie perseuer therin, and to rebuke
and correcte, by the woordē of God, the
offences and crimes, of all euill disposed
persones. For the other office of charitie
is, to rebuke, correcte, and punishe vice,
without acceptacion of persones, and
this is to bee vsed against theim one-
ly, that bee euill menne, and malefa-
ctoures. And that it is as well the office
of charitie, to rebuke, punish, and correct
theim

charitie hath
two offices.

Of Charitie.

Roma. xiii.

1. Timoth. v

Them that bee euill, as it is, to cherishe
and rewarde them that be good and in-
nocent: saint Paule declareth (writynge
to the Romaines) sayng: That the high
powers are ordeined of God, not to bee
dreadfull to them that dooe well, but unto
malefactours, to drawe the sworde, to
take vengeance of him that committeth
the sinne. And S. Paule biddeth Timo-
thie, constauntly and vehemently, to re-
buke sinne, by the woorde of God. So
that bothe offices should bee diligently
executed, to impugne the kingdom of the
deuill: the preacher with the woorde, and
the gouernour with the sworde: els they
loue neither God, nor them whom they
gouerne, if (for lacke of correccion) they
wilfully suffre God to bee offended, and
them whom they gouerne, to perishe. for
as every louyng father, correcteth his na-
turall sonne, when he dooeth amisse, or
els he loueth him not: so all gouernours
of realmes, countries, tounes, and hou-
ses, should louyngly correct the, whiche
be offendours vnder their gouernaunce
and cherishe them, whiche liue innoce-
ntly, if they haue any respecte, either vnto
God, and their office, or loue vnto them.

of

Of Charitie.

of whō thet haue gouernauice. And soche
rebukes and punischemētes, of them that
offende, must bee dooen in due time, least
by delate, the offendours fall hedlonges
into all maner of mischief, and not onely
be euill thetmeselues, but also dooe hurte
vnto many men, drawyng other by their
euill example, to sinne and outrage after
them. As one thefe male bothe robbe
many men, and also make many theues, and
one sedicious persone, male allure many
and noise a wholē tounē, or countrie. And
soche euill persones, that be so greate of-
fendours of God, & the commune weale
charitie requireth to be cut of, from the
bodie of the commune weale, least thet
corrupt other good and honest persones:
like as a good Sartion, cutteth awaie a
putrified and fested membre, for loue he
hath to the wholē bodie, least it infecte o-
ther membres adioignyng to it. Thus it
is declared vnto you, what true charitie
or christian loue is, so plainly, that no man
nede to be deceipted. Whiche loue, whoso-
ever kepereth, not onely towarde God,
(whom he is bounde to loue aboue all
thinges) but also towarde his neighbour
as well frende as fo, it shall surely kepe
him

Of Charitic.

him from all offence of God, and iust of-
fence of manne. Therefore beare weill a-
wate this one shorte lesson, that by true
christian charitic. God ought to be loued
aboue all thinges, and all men ought to
bee loued, good and euill, frende and for-
e, and to all suche, we ought (as we maie)
to doore good: those that be good, of loue
to encourage and cherishe, because thei
be good, and those that be euil, of loue to
procure their correccion and due punish-
mente, that thei maie thereby, either bee
brought to goodnesse, or at the least, that
God and the commune wealthe maie be
the lesse hurte and offended. And if we
thus direct our life, by christian loue and
Charitic, then Christe dooeth p:omise,
and assure vs, that he loueth vs, that we
bee the children of our heauenlie father,
reconciled to his fauour, verie memb:es
of Christe, and that after this short time
of this presente and mortall life, we shal
haue with him eternall life in his cuer-
lastyng kingdome of heauen: there-
fore to him with the father,
and the holie ghost, be al
honour & glorie, now
and cuer. Amen.

Against

Against Swearynge and Perjurie.



Emightie God, to the entente his moste holte name, shold be had in honour, and euermore be magnified of þ þe people, commaundeth that no man shold take his name vainly in his mouthe, threatening punishment unto him, that vnguerently abuseþ it by swearing, forswearing, and blasphemie. To the entente therefore, that this commaundement maie bee the better knownen and kepte: It shal bee declared unto you, bothe how it is lawfull for Christian people to sweare, and also what perill and daungier it is, vainly to sweare, or to bee forsworne. Firsste, when Judges require oþers of the people, for declaracion of the trueth, or for execucion of Justice, this maner of swearing is lawfull. Also when menne make faithfull promises, with attestacion of the name of God, to obserue couenauntes, honest promises, statutes, lawes, and good customes: as christiaþ princes doe in their conclusiōs of peace, for consiguation of

how, and in
what causes
it is lawfull
to sweare.

Of Sweyng.

of commune wealthes : and priuate per-
sones , promise their fidelite in Mat-
rimonie, or one to another, in honest & true
frendshippe: and all men, when they doo
sweare to kepe commune lawes, or local
statutes, and good customes , for due or-
dre to be had, and continued among men:
when subiectes doo sweare to bee true
and faichfull to their king & souereigne
lorde: and when Judges , Magistrates
and Officers sweare , truely to execute
their offices: and when a man would af-
firme the truthe, to the setting foorth of
Goddes glorie (for the saluacion of the
people) in open preachyng of the Gospel
or in geypng of good counsaille, priuately
for their soulles health. All these manner
of Swearynge, for causes necessarie and
honest, be lawfull. But when men doo
sweare of custome, in reasonyng, buyng
and sellyng, or other daielie communica-
cion (as many bee commune and great
swearers) soche kinde of swearing is un-
godlic, unlawfull, and prohibited by the
comaundement of God. for soche swear-
yng is nothing els, but takyng of God-
des holie name in vain. And here is to be
noted, that lawfull swearing is not for-
bidden,

Of swearing.

bidden, but commaunded of almighty God. For we haue examples of Christe, and godlie men in holie Scripture, that did sweare themselves & required othes of other likewise. And Goddes comman-
demente is: Thou shalt dread thy Lord deute. vi.
God, and shalt sweare by his name. And almighty God by his Prophete David saith: All menne shalbe praised, that psalm. Ixii.
sweare by him.

Thus did our saviour Christe sweare Ixon. iii.
diverse tynes, saying: Merely, Merely.
And S. Paul sweareth thus: I cal God to my witnessse. & Abrahā (waryng olde) ii. Cor. i. required an othe of his seruaunte, that Gene. xxviii. he should procure a wife for his soonne Isaac, whiche should come of his owne kindred: and the seruaunte did sweare, that he would perfourme his Misters wille. Abraham also beyng required, did sweare vnto Abimelech, the King of Geraris, that he should not hurt him, Gene. xx. nor his posteritie. And so likewise did Abimelech sweare vnto Abrahā. And David did sweare to be, & continue a fai-
full frende to Jonathas: and Jonathas did sweare to become a fai-
full frende vnto David.

I.I. Also

Of swaryng.

Also, GOD ones commaunded, that if a thing were laied to pldge to a ny manne, or lefte with him to keepe, if the same thing were stolen, or loste, then the keeper therof, shold bee sworne before Judges, that he did not conueigh it awaie, nor usyd any deceipte, in causynge the same to be conueighed awaie, by his consent, or knowleage. And Saint Paul saith: that in all matiers of controuersie betwene twoo persones, wheras one saith Pea, and the other Maie, so as no due prouf: can be had of the trueth the ende of every soche controuersie must bee an othe ministred by a Judge. And moreover, GOD by the Prophete Jeremie saith: Thou shalt sweare, the Lorde liue, in trueth, in iudgemente, in righteouesesse. So that whosouer sweareth, whē he is required of a Judge leat him bee sure in his conscience that his othe haue these threē condicōnes, and he shal never neede to bee afraide of perjurie.

what con-
ditiones a
laweful othe
oughte to
haue.
first.

first he that sweareth, must sweare
truely, that is, he must (sceludynge al fa-
uour and affectiō to the parties) haupynge
the trueth onely before his pīcs, and so
loue

Of swearing.

True therof, saie & speake that, whiche he knoweth to bee truthe, and no further.

The seconde is: he that taketh an othe, The second.
must dooe it with iudgemente, not rashely & vnadvisedly, but soberly, considerynge what an othe is. The thirde is: he that sweareth, must sweare in righteousnesse that is, for the very zeale & loue whiche he beareth to the defence of innocencie, to the maintenaunce of the truthe, and to the righteousnesse of the matier, or cause: all profeite, disprofete, all loue and fauour vnto the persone, for frenchedischippe, or kindred laid aparte. Thus an othe (if it hath with it these three condicions) is a parte of Goddes glorie, whiche we are bounde by his commaundemente to geue vnto him. For he willeth that wee shall sweare onely by his name: Not that he hath pleasure in our othes, but like as he commaunded the Jewes to offre sacrifices vnto him, not for any delite that he had in them, but to kepe the Jewes from committing of Idolatrie: so he commaunding vs to sweare by his holie name, dooth not teache vs, that he deliteth in swearing, but he there by forbiddeth all men to geue his glorie to any creature in wher we be
willed in
scripture to
sweare by
the name of
God. Esaie. xlii.
Psalm. cl.

3.ij. beaucu

Of Swearynge.

Commodes.
ties had by
lawful orbes
made and
obsorued.

heauē, earth, or water. Whether to you se
that othes lawefull are commaunded of
GOD, vsed of Patriarches, and Pro-
phetes, of Christe himself, and of his A-
postle Saincte Paul. Therefore Christ-
ian people must think lawfull othes,
bothe godlie & necessarie. For by lawefull
promises and couenantes confirmed by
othes, Princes and their countries are
confirmed in common tranquillitie, and
peace. By holie promises, with attesta-
tion of Goddes name, we be made liuelie
membres of Christe, when wee professe
his religion, receiuyng the Sacramente
of Baptisme. By like holie promise, the
Sacramente of Matrimonie, knitteth
manne and wifē in perpetuall loue, that
thei desire not to bee separated for any
displeasure, or aduersitie, that shal after
happen.

By lawefull othes, whiche Kinges,
Princes, Judges, and Magistrates doo
swear, common lawes are kepte inuio-
late. Justice is indifferently ministred,
Innocente persones, Orphanes, W-
dowes, and poore menne are defended,
from murtherers, oppressours, and thie-
ves, that thei suffre no wong, nor take a-

Of swuryng.

ny harme. By lawefull othes, mutuall
societie, amitie, and good ordre, is kepte
continually in al commonalties, as Wo-
roughes, Cities, Tounes, and villages.
And by lawefull othes, malefactours are
searched out, wrong doers are puni-
shed, and they whiche sustaine wrong, are
restored to their right. Therefore, lawe-
full swearing cannot bee euill, whiche
bringeth vnto vs so maner godly, good, &
necessarie commodities. Wherefore whē vaine swear-
ing is for-
Christe so earnestly forbade swearing, it
maie not so be vnderstandinged, as though
he did forbide all maner of othes: but he
forbiddeth all vaine swearing, and for-
swearing, bothe by God & by his crea-
tures, as the commune use of swearing,
in byng, sellynge, & in our dailete comu-
nicacione, so the intent every Christian
mannes woerde, should be as wel regar-
ded in soche matiers, as if he should con-
firme his communicatione with an othe.

For every Christian mannes woerde
(saith Sancte Hierome) should be so
true, that it should bee regarded as an
othe. And Chrysostome witnessyng the-
same, saith: It is not conuenient to
swear, for what needeth vs to swear,

3.14. when

Of swaryng.

An obiectio when it is not lawefull for one of vs, to make a lie vnto an other. Veraduencure some will saie: I am compelled to sweare, for elles menne that dooe com-
mon with me, or dooe bie, and sell with me, wil not beleue me. To this aunswere.

In answere. reth Saincte Chrysostome, that he, that chus saith, sheweth him selfe to bee an vniuste, and a deceiptfull persone: for if he were a trustie manne, and his deedes taken to agree with his wordes, he shold not neede to sweare at al. for he that vseth trueth, and plainnesse in his bargaining and communication, he shal haue no neede by soche vaine swaryng, to bring him selfe in credence with his neigboures; nor his neigboures will not mistruste his saynges. And if his credence be so moche loste in deede, that he thenketh no manne will beleue him, without he sweare, then he maie well thinke his credence is cleane goen. for trueth it is (as Theophylactus wrieth) that no manne is lesse trusted, then he, that vseth moche to sweare. And almighty God, by the wise manne saith: That manne whiche sweareth moche, shal bee full of sinne, and the scourge of God

Of swearing.

God shall not departe from his house.

But here some menne will saye, for excusynge of their many othes in their dailly talke, why should I not sweare, when I sweare truely? To soche men it mait be said: that though they sweare truely, yet in swearing often, vnauidedly, for trifles, without necessitie, and when they should not sweare, they be not without faulte, but doore take Goddes moste holie name in vaine. Moche more vngodlie and vnwise menne are they, that abuse Goddes moste holie name, not onely in buying and sellynge of small thinges dailly in al places, but also eatynge, drinkeynge, plaayne, commonyng, and reasonyng. As if none of these thinges micht be dooen, excepte in dooynge of them, the moste holie name of **GDW** be commonly vsed, and abused vaineley, and vntreuerently talked of, swoyne by, and forsworne, to the breaking of

Goddes commaundemente
and procuremente
of his indig-
nation.

The seconde parte of the Ser-
mone of Swearing.

3.11.1. **pon**

Of swearlyng.

S

W^h have been caught in the first parte of this Sermone a- gainst swearlyng, and perturle, what greate daunger it is, to vse the name of G^DD in vain. And that all kinde of swearlyng is not vn- lawefull, neither against Goddes com- māundemente, and that there bee three thinges required in a laweful othe. First that it be made for the maintenaunce of the trueth. Seconde, that it bee made with iudgemente, not rashely and vnad- uisedly. Thirde, for the zeale and loue of Justice. Ye heard also what commodi- ties cometh of laweful othes. And what daunger cometh of rashe and vnlaweful othes. Now as concernyng the rest of the same matier, ye shal understande that as wel thei vse the name of God in vain, that by an othe make lawefull promises of good and honest thinges, & perfourme theim not, as thei whiche dooe promise euill and vnlawefull thinges, and dooe

Lawefull perfourme the same. Of soche men that arbes a pro-
mises would regarde not their godlie promises confir-
be better remid by an othe, but wilfully & wilful-
ly breaketh theim, we dooe read in holie
scripture two notable punishments.

First,

Of Sweyng.

First, Josue & the people of Israel made Josue. x.
league, and faithfull promise, of perpe-
tual amistie and frendship with the Ga-
baonites: not withstādying, afterwarde in
the daies of wicked Saul, many of these
Gabaonites were murdred, contrary to
thesaid faithfull promise made. Where-
with almighty God was so sore displea-
sed that he sent an vniuersal famine vpō
the whole countrie, whiche cōtinued by
the space of three yeres. And God would
not withdrawe his punishmente, vntill
thesaid offence was reuenged by the death
of seuen sonnes, or nexte kinsmen of king
Saul. Also, wheras Sedechias King of ii. Regū. vi.
Hierusalem, had promised fidelite to the
King of Chaldea: afterwarde, when
Sedechias, contrarie to his othe and al-
legiaunce, did rebell against king Nabu-
chodonosor: this Heathen king, by God,
des permisiō, inuading the land of Jew-
rie, and besiegyng the citie of Hierusalem,
compelled thesaid king Sedechias to flie
and in flyng, tooke him prisoner, slue his
sonnes before his face, and put out bothe
his yies, & bindyng him with cheines, led
him prisoner miserably into Babylon.

Thus doeth God shewe plainly, how
I.v. moche

Offsayng.

wonlawfull moche he abhorreth breakers of honest
othes & promises, confirmed by an othe made in
mises are not to bee kept.

Math. xiiii.

Actes. xxiij.
Iudic. xi.

promise by an othe, and will perfourme
thesame: we haue exāple in þ scripture,
the syly of Herode, of the wicked Jewes,
and of Jephthah, Herode promised by an
othe vnto the damosell, whi he daunised
before him, to geue vnto her, what soeuer
she would aske, when she was instructed
before of her wicked mother, to aske the
head of sainte Iohn Baptis. Herode, as
he tooke a wicked othe, so he more vold-
kedly perfourmed thesame, & cruelly slay-
the moste holie Prophete. Likewise did
the malicious Jewes make an othe, cur-
syng themselves, if thei did either eate or
drinke, vntil thei had slain saint Paule.
And Jephthah, when God had geuen to
him victorie, of the children of Ammon,
promised of a foolishe deuotion vnto god
to offer for a sacrifice vnto him, that per-
sonne, whiche of his awne house, should
first meete with him, after his retourne
home. By force of whiche fonde and vn-
aduised othe, he did flee his awne and
onely daughter, whiche came out of his
house with mirthe and ioye, to welcome
him

Offswaryng.

neq; in home. Thus the promise, whiche he
de in had made moste foolishly to God, against
cked goddes eternall will, and the lawe of na-
irme
ture, moste cruelly he perfourmed, so co-
nitting against GOD double offence.

Therefore, whosoeuer maketh any pro-
mise, bindynge himself therunto by an
othe, let him forse, that the thing whiche
he promiseth, be good, honest, and not a-
gainst the commaundement of God, and
that it bee in his awone power to per-
fourme it truly. And soche good promi-
ses must al men kepe evermore assuredly.
But if a man at any tyme, shall either of
ignorance, or of malice, promise & sware
to do any thing, whiche is either against
the lawe of almighty God, or not in his
power to perfourme: lette him take it for
an vnlawfull, and vngodlie othe.

Nowe some thing to speake of periurie,
to the entent you should knowe how
greate and greuous an offence against
GOD, this wilfull periurie is: I will
shewe you, what it is to take an othe be-
fore a Judge, vpon a booke. Firste, when Against periurie;
thei laying their handes vpon the Gos-
pel booke, dooc sware truly to enquire
and to make a true presentment of thinges
wherewith

Of Swaryng.

Wherwith thei be charged, and not to let
from sayng the trueth, and dooyng tru-
ly, for fauour, loue, dread, nor malice of
any persone, as god maie helpe thei; and
the holie contentes of that booke: thei must
considre, that in that booke is conteined,
goddes euerlastyng trueth, his moste ho-
lie and eternall worde, whereby we haue
forȝeuenesse of our sinnes, and bee made
enheritours of heauen, to liue for ever,
With Goddes angelles & his saintes, in
ioie and gladnesse. In the Gospell booke
is conteined also, Goddes terrible threa-
tes to obſtinate sinners, that will not amende
their liues, nor beleue the trueth
of God, his holie worde, and the euerla-
styng pain prepared in helle, for Idola-
ters, hypocrites, for false and vain swor-
ers, for perjured men, for false witness
beaters, for false condenmers of innocēt
and guiltlesse men, and for them, whiche
for fauour, hide the crimes of malefactors
that thei ſhould not bee punished. So
that, whosoeuer, wilfully forswareth
himſelf, upon Chriſtis holie Euangelie,
he utterly forſaketh goddes mercie, good-
nesse and trueth, the merites of our sau-
our Chriſtis nativitie, life, paſſion, death,
resurreccion,

Of Swearynge.

resurreccyon, and ascencion. Thei refuse the forȝeuenesse of sinnes, promised to al penitent sinners, the totes of heauen, the compa[n]ie with Angelles and saintes for ever. All whiche benefites and comfor- tes, are promised vnto true christian per- sones in the Gospell. And thei, so becynge forsworne vpon the Gospel: doo beake theim selues to the Deuilles seruise, the master of all lies, falshode, deceipte, and periurie, prouokynge the greate indigna- cion, and curse of God against theim in this life, and the terrible wrath and iud- gement of our saviour Christ, at the great daie of the last iudgement. When he shall iustly iudge both the quicke and the dead accordyng to their woorkes. For whoso- ever forsaketh the trueth, for loue or dis- pleasure of any man, or for lucre and pro- fite to himself, dooeth forsake Christ, & with Judas betraiyeth him.

And although suche perjured mennes falshode, be now kept secrete, yet it shal- be opened at the last daie, When the secre- tes of al mennes hartes, shalbe manifest to all the worlde. And then the trueth shall appere and accuse them, and their awne conscience, with all the blessed co- panie

Though per-
iurie doo-
scape here
bnesyd and
vnpunished.
it shal not go
ever.

Of swearing.

pane of heauē, shall beare witnesse tri-
ly against the. And Christ the righteous
judge, shall then iustly condemne the to
everlastyng shame and death. This sinne
of periurie, almighty God by the Pro-
phete Malachie, doeth threatē to punish
sore, sayng vnto the Jewes: I wil come
to you in judgement, & I will be a swift
witnesse, and a sharpe judge, vpon sor-
ters, adulterers, and periured persones.
Whiche thing to the Prophet zacharie,
God declared in a vision, wherin the pro-
phete sawe a boke fliyng, whiche was .xx.
cubites long, and .x. cubites broade, God
saiyng then vnto him: this is the curse,
that shall goe foorth vpon the face of the
yearth for falshode, for false swearing, &
periurie. And this curse shall entre into
the house of the false man, and into the
house of the periured man, and it shal re-
main in the middest of his house: and con-
sume him, the Timbre and stones of his
house. Thus you see, how muche God
doorth hate periurie, and what punishe-
ment God hath prepared for false swear-
ers, and periured persones.

Thus you haue heard how, & in what
causes, it is lawfull for a christian man to
swear;

Malach. iii.

Zachari. v.

Of declinyng from God.

Weare: ye haue heard what propreties, and condicions, a lawfull othe must haue, and also how soche lawfull othes are bothe godlie, and necessarie to bee obserued: ye haue heard, that it is not lawfull to sweare vainly, (that is) other waies, then in soche causes, and after soche sort as is declared: and finally, ye haue heard how damnable a thing it is, either to forswearre our selues, or to kepe an unlawfull & an unadvised othe. Wherefore, let vs earnestly call for grace, that all vaine swearing and perjurie sette aparte, wee maie onely vse soche othes, as bee lawfull and godlie, and that we maie truely, without all fraude, obserue the same, according to Goddes will and pleasure. To whom with the soonne & holie ghost be all honour and glorie. Amen.

A Sermon, how daungerous a thing it is, to decline from GOD.



If our going frō God, the ~~eele.~~ wise man saith, that pride was the firste beginning: for by it mannes harte was turned from GOD his maker.

Of declinyng from God.

Ch. v.

maker. For pride (saith he) is the fountain of all sinne, he that hath it, shalbe full of turrysnges, and at the ende, it shall overthrowe him. And as by pride & sinne, woe goe from God, so shall God & all goodness with him, go from vs. And the Prophete Dzee dooeth plainly affirme: that thei, whiche go awaie still from God by vicious living, & yet woulde go aboue to pacifie him otherwile, by Sacrifice, & entechein him thereby, thei labour in vain. For notwithstanding all their sacrifice, ye he goeth still awaie from them. So so muche (saith the Prophete) as thei doo not applie their mindes, to retorne to god, although thei go about with whole flockes and herdes, to seke the lorde: yet thei shall not finde hym, for he is gone awaie from them: But as touchyng our tournyng to God, or from God, you shal understande, that it maie bee dooren diverse waies. Sometimes directly by Idolatrie, as Israel and Juda then did: Some tyme's menne go from GOD, by lacke of faithe, and mistrustyng of God, whereof Esaie speaketh in this wile: Woe to them that goe doun into Egypt, to seke for helpe, trustyng in horses,

Esaie. xxxi.

and

From God.

and hauyng confidence in the numbre of
chariottes, and puissaunce of horsemenne
They haue no confidence in the holie God
of Israel , nor seeke for the Lorde : But
what foloweth? The Lorde shall let his
hande fall vpon the, & downe shal come,
bothe the helper , and he that is holpen.
They shalbe destroyed altogether.

Some time meyne goe from God, by
the neglectyng of his commaundementes
concernyng their neighbours, whiche com-
maundeth them to expresse hartie loue to-
wardes every man , as zacharie saied ^{5ach. viii.}
to the people in goddes behalfe: geue true
iudgement, shewe mercie and compassion
every one to his brother : imagine no de-
ceipte towardes widowes, or children fa-
therlesse and motherlesse, towardes stra-
nger or the poore: let no man forge euill in
his harte, against his brother. But these
shinges thei, passed not of, thei tourned
their backes and went their waire, thei
stopped their eares, that thei might not
heare, thei hardened their hartes, as an
Adamant stonye, that thei might not listen
to the Lawe and the woordes that the
Lorde had sent through his holie spiritte,
by hys auncient Prophete. Wherefore ^{Micro. viii.}

R.i. the

Of declinyng.

Hiere. vii.

the Lorde shewed his great indignation vpon them: It came to passe (saith the Prophet) euē as I tolde them: as they woulde not heare: so whe they cried, they were not heard: but were dispersed into al kingdomes, whiche they never knewe, and their lande was made desolate. And to bee short, all they that maie not abide the woordē of God, but folowyng the perswasioñs and stubbernesse of their awne hartes, goc backwarde, & not forwarde (as it is saied in Jeremie) they goc and tourne awaie frō god. In so muche that Digenē saith: he that with minde with studie, with dedes, with thought and care, appliceth himselfe to Goddes woordē, & thinketh vpon his lawes, dale and night, genueth hymselfe wholy to god and in his preceptes & comaunderementes is exercised: this is he, that is tourned to god. And on the other parte (he saith) whosoeuer is occupied with fables, & tales, whe ȳ woordē of god is rehearsed he is tourned frō god. whosoeuer in tyme of readyng goddes woordē, is careful in his minde, of worldlie busynesse, of monie, or of lucre: he is tourned frō god. whosoeuer is entangled with the cares of

Hiere. viii.

Origen. super Exod. ho-
mili. xi.

From God.

of possesſiōs filled with covetouſneſſe of
riſchesſe: whosoeuer ſtudieſt, for þ glorie
and honoure of thiſ worldē, he iſ tour-
ned frō God. So that after hiſ minde,
whosoeuer haſte not a ſpeciall minde
to that thiſ that iſ commaunded, or
taught of God: he that dooeth not liſten
unto iſ, embracē & print iſ in hiſ harte, to
the intent, that he maie duely kafhiō hiſ
liſe thereaſter, he iſ plainly tourned frō
God, althoſh he dooeth other thiſes of
hiſ awne deuotion and minde, whiche to
hiſ ſeme better, and more to goddes ho-
noure. Whiche thiſ to bee true, we bee
taught & admoniſhed in the holiſ ſcrip-
ture, by example of King Saul, who
beyng commaunded of god by Samuel,
that he ſhould kill all the Amalechites,
and deſtroye the clearely w their good-
des & catalles: yet, he beyng moued, pat-
tely with pietie, & partly (as he thought)
with deuotion unto God, ſaved Agag
their king, and all the cheſe of their cat-
taill, therewith to make ſacrifice unto
god. Wherewith al god beyng diſpleaſed
highly, ſaid unto the propheſe Samuel:
I repente, that euer I made Saul a
king, for he hath forſaken me, and not fo-
lowed my wiordes: & ſo he comaundered

R.ij. Samuel

Of declining.

Samuel to shewe him. And when Samuel asked, wherfore (contrarie to goddes woerde) he had saued the cattall: he excused the matter, partely by feare, saying he durst doo none other, for that the people would haue it so:partely, for that thei were goodlie beastes , he thought God woulde bee content , seyng it was dooen of a good intent and deuotion , to honoure God with the sacrifice of them.

But Samuel, reproyng all suche intentes and deuotions (scime thei never so muche to goddes honoure, yf thei stande not with his woerde , whereby we maie bee assured of his pleasure) saied in this wise: Woulde god haue sacrifices and offringes: or rather þ his woerde shoulde bee obeyed ? To obey him, is better then offringes , and to listen to him, is better then to offre the fatte of Karmes: Bea, to repine against his voice, is as euill as the sinne of diuination, and not to agre to it, is like abominable idolatrie. And now forasmuche as thou hast caste awaie the woerde of the Lord , he hath cast awaie the, that thou shouldest not bee king.

The turning of God from man. By all these examples of holte scripture, we maie knowe, that as we forsake god

From God.

god: so shal he euer forsake vs. And what miserable state dooeth consequently and necessarily folowe therupon , a mannaie easely consider by the terrible threatenynge of god. And although he considerre not all the saied miserie, to the vttermost, being so great, that it passeth any mannes capacicie, in this life suffisently to consider the same: yet he shall soone perceiue so muche thereof, that if his harde be not more then stonic, or harder then the adamant, he shall feare, tremble, and quake, to call the same to his remembraunce.

First the displeasure of god towardes vs , is commonly expressed in the scripture, by these twoo thinges: by shewynge his fearfull countenaunce vpon vs, and by tournyng his face, or hidynge it fro vs. By shewynge his dreadfull countenaunce, is signified his great wrath, but by tournyng his face or hidynge thereof, is many times more signified, that is to saie: that he clearely forsaketh vs, and gueyth vs ouer. The whiche significations bee take of the properties of mannes maners: for manne towardes them , whom ther fauour, commonly beare, a good, a chereful, and a louyng countenaunce: so that by the

R.ij. face

Of declyning.

face or countenaunce of man, it dooeth comonly appere, what wille or minde he beareth towardes other. So when God dooeth shewe his dreadfull countenaunce towardes vs, that is to saye, dooeth sende dreadfull plagues of sworde, famine, or pestilence vpon vs, it appeareth, that he is greatly wroth with vs. But when he withdraweth from vs his woord, the righte doctrine of Christe, his gracious assistance & aide, (whiche is euer ioyned to his woord) and leaueth vs to our awne wille and strengthe, he declareth then, that he beginneth to forsake vs. For where as god hath shewed to all them, that truely beleue his Gospell, his face of mercie in Iesus Christe, whiche dooeth so lighten their hertes, that ther (if ther beholde it as ther ought to doo) bee transoumed to his image, bee made partakers of the heauenlie light, & of his holte spirite, & bee fashioned to hym, in al goodnes, requisite to the childe of god: so if ther after doo neglecte thesame, if ther bee unthankful vnto hym, if ther ordre not theri lynes, according to his examplic & doctrine, & to the setting forth of his glorie, he will take

From God.

take awaie frō them his kingdō, his ho-
lie woordē, wherby he shoulde reigne in
them, because thei bring not foorth the
fruite thereof, that he loketh for. Neuer-
thelesse, he is so mercifull, & of so long
suffraunce, þ he dooeth not shewe vþd vs
that great wrath sodenly. But whe we
beginne to shrinke frō his woordē, not
beleuyng it, or not expresyng it in our
liuynges: first he dooeth send his messe-
gers, the truce preachers of his woordē,
to admonishe vs of our duetie: that as
he for his parte for the great loue he bare
vnto vs, deliuered his awne sonne to suf-
fre death, þ we by his death, might bee
deliuered frō death, & bee restored to the
life eternal, euermore to dwell with hym
and to bee partakers & inheritours with
him of his everlasting glorie & kingdom
of heauen: so again that we for our pat-
tes, shoulde walke in a godlie life, as beco-
meth his childe to doe. And if this wille
not serue, but stil we remaine disobedient
to his woordē and wille, not knowyng
him, not louyng him, not fearyng him,
not putting our whole trust & confidecc
in hym: and on the other side, to our neig-
bours behauyng vs vñcharitably, by dis-
desire, enuite, malice, or by committynge

Of declinyng.

Hebre. iii. 11.
Psal. xcv.

murther, robberie, adulterie, gluttonie, deceipte, lying, swarayng, or other like detestable woorkes, and vngodlie behauioure: the he threateneth vs by terrible comminations, swarayng in great angr that whosoeuer dooeth these woorkes, shall never entre into his rest, whiche is the kingdome of heauen.

CThe seconde parte of the sermone
of declinyng from God.

SIn the founier parte of this sermone
ye haue learned how many maner of wates menne fal frē God, some by Idolatrie, some for lacke of faith, some by the neglectyng of their neighbours, some not by hearyng Goddes woordē, some by the pleasure they take in the vanities of worldlie thinges, ye haue also learned in what miserie that man is whiche is goen from God. And how that God yet of his infinite goodnessse to cal again man from that his miserie, vseth firste gentle admonitions by his preachers, after he laieth on terrible threateninges.

Now if this gentle monition and communication together doe not serue, then god will shewe his terrible countenaunce upon

from God

Upon vs, he will powre intollerable plagues vpon our heades, and after he will take awaie from vs all his aide and assistance, wherewith before he didde defende vs, from all soche maner of calamite, As the Euangelicalle Prophete Esai, Esai. v. agreeing with Christes Parable dooeth teache vs sayng: that God had made a math. xxi goodlie Vineparde for his beloued chil- dren: hee hedged it, hee walled it rounde aboue, he planted it with chosen vines, and made a turrett in the middest thereof, and therein also a wine presse, and when he looked that it should bryng him furthe good grapes, it brought forth wilde gra- pes: and after it foloweth: Now shall I shew you, saith God, what I will doo with my vineparde, I wil plucke downe the hedges that it maie perish, I wil bre- ake downe the walles, that it maie be cro- den vnder foote I wil let it lie wast, it shal not bee cutte, it shall not bee digged, but briers, & thornes shal ouer growe it, and I shal commaunde the cloudes, that they shal nomore raine vpon it.

By these threateninges wee are moni- shed, that if we whiche are the chosen vi- neparde of God bryng not forth goodde

R.b. grapes

Of declinyng

grapes that is to saie good woorkes, that
maie be delectable & pleasant in his sight
when he loketh for the, whē he sedeth his
messēgers to cal vpon vs for the, but ra-
ther bring foorth wilde Grapes, that is
to saie, sowre woorkes, vnsweete, vnsa-
vourie, and vnfroictefull, then will hee
plucke awaie all defence, and suffre grie-
vous Plagues of famine, and battaille,
dearth, and death, to light vpon vs: final-
ly, if these dooe not yet serue, hee will let
vs lie waste, he will geue vs ouer, he wil
courne awaie from vs, hee wil digge and
delue no more about vs, he will let vs a-
lone, & suffre vs to bring foorth euē soche
fruicte as we wil, to bring foorth brābles
briers and thornes, all naughtiness, all
vice, and that so abondaunly, that thei
shal cleane ouergrow vs, suffocate, strā-
gle and vsterly destroie vs .

But thei that in this worlde, liue not
after god, but after their owne carnal li-
bertie, perceiue not this greate wrath of
god towardes thei, that he wil not digge,
nor delue any more aboue them, that hee
dooeth let thei alone, euē to thei sel-
ves, but thei take this for a great bencifite
of god, to haue all at their owne libertie:
and

from God

and so thei live, as carnall libertie were
the true libertie of the Gospel. But god
forbidde, good people, that cuer we should
desire soche libertie. For althoughe God
suffre sometimes þ wicked to haue their
pleasure in this world yet theð of vngod-
lie liuyng, is at length eternal destruction

nume. xii.

The murmurynge Isralites hadde that
thei longed for: thei had quasles enough,
þea, till thei were wearie of theim. But
what was the ende thereof: their sweete
meate had sowre sawce, cuen whilc the
meate was in their mouthes the plague
of God lighted vpon theim, and sodainly
thei died. So if wee liue vngodly, and
goþ suffreth vs to folow our own willes
to haue our ownedeltes and pleasures,
and correcteth vs not with some plague
it is no doubt but hee is almost vterly
displeased with vs. And although it bee
long or hee strike, þat many times, when
hee striketh soche Persones, hee striketh
theim at ones for euer. So that when
he dooeth not strike vs, when he ceaseth
to afflicte vs, to punishe, or beate vs, and
suffreth vs to runne hedlinges into all
vngodlines and pleasures of this world
that we delite in, withoute punishment.

and,

Of declinyng

and aduersitie, it is a dreadfull token that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer to our owne selues.

As long as a man doeth proine his vi-
nes, doeth digge at the rootes and doeth
late freshe yerth to the, he hath a mind to
the, he perceiueth some tokē of fruitful-
nesse þ maye be recovered in the, but whē
he wil bestowe no more soche cost and la-
bour about them, then it is a signe that
he thinketh thei will never be good. And
the father, as long as he loueth his childe
he loketh angrelē, he correcteth him when
he dooeth amisse, but when þ serueth not,
and vpon that, he ceaseth from correctiō
of him, and suffreth him to dooe what he
listeth himself, it is a signe that he intendeth
to disinherit him & to cast him away for
ever. So surely, nothyng shoulde pearce
our harte so sore, & put vs in soche hor-
rible feare, as when we knowe in our
conscience, that we have greuously offended
God, and dooe so continue, and that yet
he striketh not, but quietly suffreth vs in
the naughtiness that wee haue deelite in.
Then specially it is tyme to crie, and to
crie again, as Dauid didde, **Lasse me not**
awake

from God

awaine from thy face, and take not awaine
thy holie sp̄rite from me. Lorde tourne
not awai thy face fro me, cast not thy ser-
uaunt awaine in displeasure.

Hide not thy face fr̄ome, least I be like ^{psal. cxlii}
vnto them that go downe into hel: The
whiche lamentable prayers of him as thei
dooe certifie vs what horrible daungier,
thei be in, from whom God tourneth his
face for that tyme, & as long as he so doeth
so shoulde thei moue vs to crie vpon God
with all our harte, that we maie not bee
brought into that state, whiche doubtles
is so sorowefull so miserablie, & so dread-
ful, as no tounyng can sufficiently expresse,
or any hart can thinke.

ffor what deadlie grief maie a man sup-
pose it is to be vnder the wrath of god, to
be forsaken of him, to haue his holie spi-
rite thauentour of al goodnesse to be taken
from him, to be brought to so vile a con-
dicio, that he shalbe leste meete for no bet-
ter purpose, then to be so: iuer condemned
to hel. ffors not onely soche places of Da-
uid dooe shewe, that vpon the tourning
of Goddes face from any persones, thei
shalbe leste bare from all goodnesse, and
farre from hope of remedie, but also the
place,

Of declining

place recited last before of Esate, doorth
meane the same, whiche sheweth that god
at length, dooeth so forsake the vnfru-
ictefulle Vineyarde, that hee will not
onely suffre it to bring foorth weedes,
briers, and thornes, but also foorther to
punishe the vnfructefullnesse of it, hee
safeth he wil not cutte it, he wil not delue
it, and he wil commaund the cloudes that
thei shall not raine vpon it, whereby is
signified the teachyng of his holie word
whiche Saincte Paule after a like maner
expresseth by plantyng, and wateryng,
meanyng that he wil take that awaie fro
them, so that thei shalbe no longer of his
kingdome, thei shalbe no lōger gouerned
by his holie spirite, thei shalbe frustrated
of the grace and beneficēs that thei had
and euer mighte haue enioied through
Christ. Thei shalbe deprived of the hea-
nenlie light, and life, whiche thei hadde in
Christe, whilist thei abode in him, Thei
shalbee as thei were ones, as men with-
out god in this world, or rather in worse
takyng. And to be shorē, thei shalbe gauen
into the power of the Deuile, whiche bea-
reth rule in all thetem that bee cast awaie
from GOD, as hee didde in Saul, and
Judas

from God

Judas, & generally in all sorte, as worke
after their owne willes, the children of
dissidence and infidelitie.

Let vs beware therefore good Christian
people, lest we reiectyng goddes word
by the whiche wee obteine and retaine,
true faith in God, be not at length cast
of so farre, that wee become as the chil-
dren of infidelitie, whiche be of two sortes
farre diuersc, yea, almooste cleane contra-
rie and yea bothe be very farre from re-
tournyng to God. The one sorte onely
weyng their sinful and detestable living
with the right judgement and streighte-
nesse of Goddes righteousnesse, bee so de-
stitute of counsail, and bee so coumfor-
lesse (as al thei must nedes be, fren whō
the Spirite of counsaile and coumforte,
is gone) that thei will not bee perswaded
in their hartes, but that either God can
not, or els that he will not take theim a-
gain to his fauour and mercie. The other
hearyng the louyng and large promises
of goddes mercie, and so not conceyuyng
a right faith therof, make those promises
larger then ever god widd, trusyng that
although thei continue in their sinful & de-
testable living never so long, yet that god

Of declinyng

at the ende of theire life, will shew hit
mercie vpon them, and that then thei will
retourne. And bothe these two sortes of
meunie be in a damnable state: and yet ne-
uerthelesse, GOD (who will not the
death of the wicked) bath shewed meaues
wherby bothe the same if thei take heed
in season, maye escape.

Against despe-
ration

The firste, as thei doode dreade Goddes
rightfull Justice in punishing sinners,
wherby thei shoulde bee dismayed and
shoulde despaire in deede, as touchynge a-
ny hope that maye be in themselues, so if
thei would constantly beleue that goddes
mercie is the remedie appointed against
soche despaire and distruste, not onely for
theim, but generally for all that bee
sore, and truely repentaunt and wil ther
wylthal sticke to goddes mercie, thei maye
be sure thei shall obteine mercie, & ente
into the porce, or hauen of sauegarde, into
the whiche whosoeuer dooeth come, bee
thei before time never so wicked thei shal
be out of daungier of euerlastynge Dam-
natione, as GOD by Ezechiel saieþ:
What time soever the wicked dooeth re-
tourne, and take earnest and true repen-
tance, I will forgette all his wickednesse.

The

From God.

The other, as thei bee readie to beleue goddes promises, so thei shoulde bee as ready to beleue y^e threatnynges of god. aswell thei shoulde beleue the lawe as the Gospel: aswell that there is an hell and everlasting fire, as that there is an heauen, and everlasting iorie: aswell thei shoulde beleue damnation to bee threatened to the wicked and euill dooers, as saluation to bee promised to the faithful in woordē and woorkes: aswell thei shoulde beleue God to bee true, in the one as in the other. And the sinners that continue in their wicked liuyng, ought to thinke, that the promises of Goddes mercie and the gospel, perteine not unto them, beynge in that state, but onely the lawe and those scriptures, whiche conteine the wrath and indignation of god, and his threatnynges, whiche shoulde certifie them, that as thei doo overboldly presume of goddes mercie, and liue dissolutely, so dooeth God still more and more withdrawe his mercie from them, and he is so prouoked thereby to wrath at length, that he destroielh suche presumeres many times sodeinly. Soz of suchē, S. Paul saith thus: when thei i. Thess. 5.

L.t. Hal

Of declaryng from God.

shal late, it is peace, there is no daunger; then shal sodeine destruction come vpon them: Let vs beware therefore of such naughtie boldenesse to sinne: for God, whiche hath promised his mercie to the, that bee truely repentaunte (although it bee at the latter ende) hath not promised to the presumptuous sinner, either that he shall haue long life, or þ he shall haue true repentaunce at the laste ende. But for that purpose, hath he made euery manes death vncertaine, that he shoule not put his hope in the ende, & in the meane season (to goddes highe displeasure) live vngodly. Wherefore, let vs al folowe the counsaile of the WISEMAN: let vs make no tariyng to tourne vnto the Lorde: let vs not put of frō daie to daie: for sodeinly shal his wrath come, & in time of vengeance he shall destroie the wicked. Let vs therefore tourne betimes, and when we tourne, let vs prate to God, as Dñe teacheth, sayng: For geue vs all our sinnes, receive vs graciously. And if we tourne to him, w̄ an huble & a very pentent harte, he wille receue vs to his fauoure & grace, for his holie names sake, for his promise sake for his truelth & mer- cies

Of the fears of death.

ties sake promised to al fatchful beleuers
in Iesus christ, his onely natural sonne.
To whō the onely saviour of þ worlde,
with the father & the holie ghoste, bee al
honoure, glorie, and power worlde with-
out ende. Amen.

An exhortacion against
the feare of death.

It is not to bee marueiled,
that worldlie menne dooē
feare to die: for death depri-
ueth the of al worldlie ho-
nours, richesse, & possessi-
ons: in the fruition whereof, the worldlie
ma coumpteth himselfe happie, so longe
as he maye enioie them at his awne plea-
sure: & otherwise, if he bee dispossessed of
thesame, without hope of recouerie, then
he can none other thinke of himselfe, but
that he is vnhappy, because he hath lost
his worldlie ioye & pleasure. Alas thin-
keth this carnall man, shall I now de-
parte for euer, from all my honours, all
my treasures, from my coūtrie, frendes,
richesse, possessions, and worldlie plea-
sures, whiche are my ioye and hartes de-
lite: & alas that euer that daie shall come,
whē al these I muste bid farewell at ones

Of the feare.

Eccle.xli

and never to enioie any of them after, wherefore it is not without great cause spoken of the wiseman: O death, how bitter and sower is the remembraunce of thee, to a man that liueth in peace & prosperite in his substance, to a man liuyng at ease, leadynge his life after his awne minde, without trouble, & is therewithal well pampered and fedde? There bee other menne, whom this worlde dooeth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickenesse, or some other aduersitie: yet they dooe feare death, partly because the fleshe abhorreth naturally his awne sorrowful dissolutiō, whiche death dooeth threaten vnto them, and partly, by reason of sicknesses, and painfull diseases, whiche bee moste strong pangues and agonies in the fleshe, and vse commonly to come to sick menne, before death, or at the least, accompanie death, whensoeuer it commeth.

Although these twoo causes seme great and weightie to a worldie man, whereupon he is moued to feare death: yet there is another cause muche greater then any of these afore rehearsed, for whiche in

Of death.

In dede, he hathe iuste cause to feare death: and that is, the state and condition whereunto at the laste ende, death bringeth all them that haue ther hartes fixed vpon this worlde, without repentaunce and amendement. This state and condition, is called the seconde death, whiche vnto all suche, shall issue after this bo-
delie death. And this is that death, whi-
che in dede ought to bee dread and feared:
for it is the euerlastynge losse without re-
medie, of the grace and fauoure of God,
and of euerlastynge ioste, pleasure and fe-
licitie: And it is not onely the losse for e-
uer of all these eternal pleasures, but al-
so it is the condemnation, bothe of boodie
and soulle (without either appellatiō, or
hope of redempcion) vnto euerlastynge
peynes in hell. Vnto this state death sent
the vnmercifull and vngodlie richeman,
(that Luke speaketh of, in his Gospell)
who liuyng in all wealth and pleasure in
this worlde, & cherishing hymselfe daily
with vaintie fare, and gorgeous apparel,
despised poore Lazarus, þ late pietifullp
at his gate miserably plagued, and full
of soares, and also gretuously pined with
hunger.

Luke.xvi

L.ij. Bothe

Of the feare

Both these twoo, were arrested of death, whiche sent Lazarus the poore miserable man by Aungelles anone unto Abrahams bosome: a place of rest, pleasure and consolatiō. But the unmerciful richeman, descended downe into hell, and beynge in tormentes, he cried for cōfōrte, complaining of the intollerable paine that he suffered in þ flammē of fire, but it was to late. So unto this place, worldie death sendeth al the, that in this world, haue their ioy and felicitie: all the, that in this worlde, bee unfaithful vnto god, and uncharitable vnto their neighbours so dyng without repentaunce, & hope of goddes mercie. Wherefore it is no maruaile, that the worldie manne feareth death, for he hath muche more cause so to doe, then he himselfe dooeth considre.

The first. Thus we see thre causes, why worldie menne feare death. One, because thei shal lose thereby, their worldie honours, richesse, possessions, and all their hartes desires. Another, because of the painfull diseases, & bitter pangues, whiche commonly menne suffre, either before or at the time of death. But the chiefe cause, aboue all other, is the dread of the miserable.

The second.

The thirde.

Of death.

miserable state, of eternall damnation
bothe of bodie & soule, which thei feare,
shal folowe, after their departyng out of
the worldlic pleasures of this presēt life.

for these causes, bee al mortal meyne,
(whiche bee geuen to the loue of this
worlde) bothe in feare, & state of death,
through sinne (as the holie apostle saith)
so longe as thei liue here in this worlde.

But euerlastyng thākes bee to almighty *Hebre.ii.*
god for euer) there is never one of al the-
se causes, no, nor yet thei altogether, þ
can make a true christian man affaied to
die, (whiche is the very mēbre of Christ
the cēple of the holie ghoste, the sonne of
god & the very inheritor of the euerla-
styng kingdom of heauen) but plainly cō-
trarie, he conceiueth great & many cau-
ses vndoubtedly grounded vpon the infal-
lible, & euerlastyng truth of þ woode of
god, whiche moue him, not onely to put
awaie the feare of bodilie death, but also
for the manifolde benefites and singular
commodities, whiche ensue vnto every
faithfull personē, by reason of the same,
to wiſhe, desire, & long hartely for it. For
death shal bee to him no death at al, but
a very deliuerānce frō death, frō al per-

i. Corin.iii.

E. iiiij. *mes*

Of the feare.

nes, cares, and sorowes, miseries, & wretchednesse of this Worlde, & the very entrie into rest, and a beginnyng of cuerla-
kyng ioie, a tastynge of heauenlie pleasures, so great, þ neither tongue is hablie to expresse, neither eye to see, nor eare to
heare them, no nor for any earthelie mannes harte to conceiue them. So exce-
dynge greate benefites thei bee, whiche
GOD our heauenlie father by his mere
mercie, and for the loue of his sonne Je-
sus Christ, hath laied vp in store and pre-
pared for them, that humbly submitt
themselves to goddes wille, and evermore
unfeignedly loue him, from the botome
of their hartes. And we ought to beleue,
that death being slaine by Christ, cannot
kepe any man, that stedfastly trusteth in
Christ, vnder his perpetual tyrannte and
subiection but that he shall rise frō death
again vnto glorie, at the laste daie, ap-
pointed by almighty god, like as Christ
our head, did rise again, according to
goddes appointement, the thirde daie. For
saint Augustine saith: The head goyng
before, the membres trust to folowe, and
come after. And saint Paule saith: If
Christ bee risen from the dead, we shal
rise

Of death

rise also from the same, And to counte
for all Christiane persones herin ho-
ly scripture calleth this bodilie death,
a slepe, wherin mannes senscs be as it
were taken from him for a season, and
yet when he awaketh he is more fresh,
then hee was when hee went to bedde.

Math. xxii. 13.

So although we haue our Soul-
les separated from oure bodies, for
a Seasone, yet at the generalle resur-
rectione, we shalbe more fre she, beauti-
ful & perfecte then we be now. For now
we be mortall, then we shalbe immor-
tall, now infecte with diuers infirmi-
ties, then clearely boide of al mortall infir-
mities: now we be subicte to al car-
nal desires, then we shalbe all spiritual
desirynge nothing but Goddes glorie,
and thinges eternall. Thus is this bo-
dilie deathe a doze, or entryng vnto life
and therefore not somoche dreadfuller,
if it be righly considered, as it is ceum-
fortable, not a mischiche, but a remedie
of all mischiche, no enemie but a frende,
not a cruel tyraunt, but a gentle guide,
leading vs not to mortallitie but to im-
mortallitie, not to sorowe & pena, but
to ioye and pleasure, and that to endure.

L. v. fo. 3.

Of the feare

for euer, if it be thankefullly taken and accepted as goddes messenger and patiently borne of vs, for Christes loue that suffered most painful death for our loue, to redeme vs from death eternall Accordyng hereunto, S. Paule, saith our life is hidde with Christ in god, but when our life shall appeare, then shall wee also appeare with hym in Glorie. Why then shal we feare to die? considering the manifolde and couinfortable promises of the Gospelle, and of holie scriptures: God the father hath gauen vs euerlastyng life, saith S. Iohn, and this life is in his sonne: hee that hath the sonne hath life, and hee that hath not the sonne hath not life. And this I wryte saith S. Iohn to you, that beleue in the name of y^e sonne of god, y^e you maye knowe, that you haue euerlasting life, and that you dooe beleue vpon the name of the sonne of god. And our sauiour Christe saith, hee that beleueth in me, hath life, euerlastyng, and I will raise hym vp again from death to life at the laste date. S. Paule also saith that Christe is ordeined, and made of God, our righteousness, oure holinesse, & redemption,

Rom. viii.

John. vi.

Iohn. vi

Iohn. vi

1. Cor. 4

Of death.

remption, to the entent that he, whiche
wil glorie, shoulde glorie in the Lorde.
S. Paule did contemne and set little by
all other thinges, estempynge them as
doung, whiche before hee hadde in very
great price, that he might be founde in
Christ to haue euerlastynge life, true ho-
linesse, righteousnesse, and redemption,
finally S. Paule maketh a plaine ar-
gument in this wise, If our heauenlie
father woulde not spare his owne na-
turall sonne, but did geue him to death
for vs, how ca it be, that with him hee
shoulde not geue vs all thinges? ther-
fore, if we haue Christe, then haue wee
with him, and by him all good thinges,
what soever we can in our hartes wish
or desire: as victorie ouer death, sinne &
Hell. we haue the fauour of God, pe-
ace with him, holinesse, wisdome, Jus-
tice, power, life, redempcion, we haue
by him perpetual health, we althe, iote,
and blisse euerlastynge.

Col. iii.

The ii. part of the sermone of the feare of death.

It hath been heretofore shewed
you, that there bee three causes,
wherefore men dooe communely
feare Deathe. firsste the sorowfull
depar-

Of the feare

departyng from worldlie gooddes and
pleasures, the seconde the feare of the
panques and the peines that come with
death. The laste and principall cause
is the horible feare of extreme miserie
and perpetuall damnation in tyme to
come. And yett none of these thre cau-
ses troubleth good menne, because they
staie themselves by true faith, perfice
charitie, and sure hope of the perpetu-
all ioie and blesse euerlastyng

Al those therefore haue great cause
to bee fulle of ioie, that bee ioigned to
Christe with true faith, stedfast hope,
and perfecte Charitie, and not to feare
death, nor euerlastyng damnacione. For
death cannot deprive them of Iesu Christ
nor any sinne can condemne them, þare
grafted surely in hym, whiche is their
only ioie, treasure, & life. Let vs repent
our sinnes, amend our lives, trust in his
mercie and satisfacione, and death can
neither take hym from vs, nor vs fro
hym. For then as Saincte Paule
saith, whether we liue or die, we be the
Lordes awne. And again he saith christ
did die, & rose again, because he shoulde
be lord bothe of the deadde and quicke
Then

Of death

Then if we be the lordes owne, when we be dead, it must nedes folowe, that suche temporall death, not onely can not harme vs, but also þt shal moche be vnto our profite, & ioigne vs vnto god more perfectly: And therfore of the christian hart maie surely be certified by this fallible trueth of holie Scripture, it is god, saith S Paule, whiche hath prepared vs vnto immortalitie, & the same is he whiche hath geuen vs an earnest of the spirite: Therefore let vs bee alwaies of good comforthe, for we knowe that so long as we be in the bodie, we be as it were farre from God in a straunge countreie. Subjecte to many perilles, walking withoute perfecte sighte and knowelege of almighty God, onely seeing hym by faith in holy scriptures, but we haue a courage and desire rather to be at home with God, and our saviour Christ, farre from the bodie, where we maie beholde his godheade as he is, face to face, to oure euerlastyng comforthe.

These be Sancte Paules wordes in effecte, whereby we maie perceiue, that the life in this worlde, is resembled to a Pilgrimage in a straunge countreie,

Of the feare

Heb. xiii.

treie farre from God, and that deathe, delivering vs from our bodies, dooeth sende vs streight home into oure owne countrie, & maketh vs to dwel presely with God for euer, in perpetuall rest, and quietnes. So that to die is no losse but profit & winning to all true christian people.

Luke. xiii.

42. 43.

Luke. xvi. 19
20. 21. 22.

What loste the thiefe, that hanged on the crosse with Christ, by his bodily death? Yea, how moche did he gaine by it? did not our saviour saie unto him; this daie shalt thou be with me in Paradise. And Lazarus that pitiefull persone, that laye before the riche mannes gate, peined with sores, and pined with hunger, did not death highly profit and promote him? Whiche by the ministerie of Aungelles, sent him unto Abrahams bosome, a place of rest, ioy, and heauenlie consolation? Lette vs thinke none other good christian people but Christe hath prepared the same ioy and felicitie for vs, that he hath prepared for Lazarus and the thiefe, wherefore let vs sticke unto his Salvatione, and gratiouse redemptioun, and beleue his woord, serue him from our hartes

lowe

Of death

Loue and Obey him, and what soeuer
wee haue dooen heretofore, contrarie
to his moste holie wille, now lette vs
repente in time, and hereafter studie to
correcte our life, and doubt not but we
shal finde him as mercifull vnto vs, as
he was either for Lazarus, or so þ thiefe
whose examples, are written in holi scripture,
to the coumfort of them that
be sinners, and subiecte to sorowes, mi-
series, and calamities in this woorlde,
that thei shoulde not dispaire in goddes
mercie, but euer truste thereby to haue
forguenesse of their sinnes, & life euer-
lastyng as Lazarus and the thiefe had.
Thus I trust every christā man percei-
ueth by thinfallible woorde of god, that
bodilie death cannot barne nor hinder
theim that truely beleue in Christ, but
contrary shall profite, and promote the
christian soules, whiche beyng truely
penitēt for their offences depart hens,
in perfect charitie, & in sure trust that
GOD is mercifulle to theim, forge-
uing their sinnes, for the Merites of
Jesus CHRIST, his onely na-
turall sonne.

The second cause, why some doe feare

The seconde
cause why som
death we feare death:

Of the feare

Death, is sore sickenesse, and grievous
peines, whiche partly come before de-
ath, & partly accompanieth death, when
soeuer it cometh: this feare is the feare
of the fraile fleshe, and a natural passi-
on belongyng vnto the nature of a mor-
tall manne, but true faith in Goddes
promises, & regarde of the peines and
pangues whiche Christ vpon the crosse
suffered for vs miserable sinners, with
consideration of þe toie, and everlasting
life to come in heauen, will mitigate
those peines, and moderate this feare,
that it shal never be able to overthrow
the hartie desire and gladnesse that the
Christian soull hath, to bee separated
from this corrupte bodie, that it maie
come to the gratiouse presence of oure
Sauiour Jesus Christ. If wee beleue
stedfastly the woorde of God, wee shal
perceiue that soche bodilie sickenesse,
pangues of death, or whatsoeuer dolo-
rous peines we suffre, either before o-
þ death, be nothing els in christian me
but the rodde of our heauenly & louyng
father, wherewith he mercifullly cor-
recteth vs, either to trie and declare the
faith of his pacient Children, þ thei
maie

Of Death.

may be founde laudable, glorious, & honourable in his sight, whē Jesus Christe shalbe openly shewed, to be the Judge of al the worlde: or elles to chastene, and amende in them, whatsoeuer offendeth his fatherlie & gracious goodnesse, least thei should perishe euerlastingly. And this his correctyng rodde, is common to all theim, that be truely his. Therefore let vs cast awaie the burden of sinne, that lieth so heauie in our neckes, and retourne vnto God by true penaunce, & amendement of our liues. Let vs with patience runne this course, that is appoyned, suffryng (for his sake that died for our saluacion) all sorowes and pangues of death, and death it selfe ioiefullly, whē God sendeth it to vs, haupng our yies fird ever vpon the head, and Capitaine of our faieth, Jesus Christe: who (consideryng the ioie, that he should come vnto) cared neither for the shame nor paine of death, but willingly confourmyng his wille, to his fathers wille, moste patiently suffred the moste shamefull and painful death of th crosse, beynge innocent. And now therefore, he is exalted in Heauen, and euerlastyngly sitteth on

M.i. the

Of the feare

the right hande of the thone of God the
father. Let vs cal to our remembraunce
therefore, the life and ioyes of heauen,
that are kepte for al them, that patiently
doe suffre here with Christe: And con-
sider, that Christe suffred all his painful
passio, by sinners, and for sinners, & then
we shall with patience, and the more ea-
sely, suffre such sorowes & peines, whi-
ther come. Let vs not sette at light, the
chastisynge of the Lorde, nor grudge at
him, nor fal from him, when of hem we
be corrected: for the Lorde loueth them
whom he dooeth correcte, and beateth e-
very one, whom he taketh to bee his
childe. What childe is that (saith S.
Paul,) whom the father loueth, and
dooeth not chastise? If ye bee without
Goddes correction (whiche all his well
beloued, and true childdren haue) then
bee you but Bastardis, smally regar-
ded of GOD, and not his true chil-
dren.

Therefore, seeing that when we haue
in peareth our carnall fathers to bee our
correctours, we doe feare them, & reu-
erently take their correction, shal we not
muche more be in subiection to God, our
spiritual

Of Death.

the p[re]spiritual father, by whom we shall haue
eternall life : And our carnall fathers
some time correcte vs, euен as pleaseþ
hem, without cause, but this father, iu-
stly correcteth vs, either for our sinne, to
the entent we should amende, or for our
commoditie and wealthe, to make vs
hereby partakers of his holinesse. Moreover,
thermore, all correction whiche G D D
sendeth vs in this present time, seemeth
to haue no ioie and comforde, but so-
rowe and peyne : Yet it bringeth with it
a taste of Goddes mercie, and goodness
towarde them that be so corrected, and
a sure hope of Goddes euerlastynge con-
solation in heau[n]. If then these sorowes
diseases, and sickenesses, & also death it
selfe, be nothing elles, but our heauen-
lie fathers rodde, whereby he certifieth
vs of his loue & gracious fauour, where-
by he trieth and purifieth vs, whereby
he geueth vnto vs holinesse ; and certi-
fieþ vs, that we be his children, and he
our merciful father: shall not wee then,
with all humilitie, as obedience and lo-
uyng children, ioefullly kisse our heauen-
lie fathers Rodde, and euer saie in our
harte with our Saviour Jesus Christe:

M.ij. father.

Of the feare

Math. xxvi.

father, if this anguishe & sorowe, whiche I fele, and death, whiche I see approach, mowe not passe, but that thy wille is that I must suffre them, thy wil be dooden.

¶ The thirde parte of the Sermon, of the feare of death.

S¶ this homelie against the feare of death, iij. causes were declared whiche commonly moue worderlie menne to be in moche feare to die, and yet the same dooe nothing trouble the faithfull and good liuers, when death cometh, but rather giveth them occasion greatly to rejoice, considering that they shalbe delivered from the sorowe and miserie of this worlde, and brought to the great ioye and felicitie of the life to come.

Now the thirde and speciall cause, why death in deede is to be feared, is the miserable state of the worldlie and ungodlie people, after their death: but this is no cause at al, why the godlie & faulful people, should feare death, but rather contrariwise, their godlie conuersacion in this life, and beliefe in Christ, cleauyng continually to hys merites, should make

Of Death.

which make them to long sore after that life,
soch that remaineth for them undoubtedly,
is the after this bodilye death. Of this immor-
ten, etal state, after this transitorie life, where
we shal live euermore, in the presence of
God, in tote and rest, after victorie ouer
all sickenesse, sorowes, sinne, and death:
feare there be many, bothe plain places of ho-
larye scripture, whiche confirme the weake
conscience, against the feare of all soche
doloures, sickenesses, sinne, and death
corporall, to asswage suche tremblyng,
and vngodly feare, and to incourage vs
with comforthe & hope, of a blessed state
after his life. Sancte Paul wisheth vnto Eph. 6.
the Ephesians, that God the father
of glorie, would geue vnto them, the spi-
rite of wisedome and reuelatiō, that the
eyes of their hartes might haue light to
knowe him, and to perceue, how greate
thinges he had called them vnto, and
how riche inheritance, he hath prepa-
red after this life, for them that perteine
vnto him. And Sancte Paul him selfe,
declareth the desire of his harte, whiche
was to be dissolved, and losed from his
bodie, and to be with Christe, whiche (as
he saied) was moche better for him, al-
Philip. 1.
M. 11. though

Of the feare

though to them, it was more necessarie
that he should liue, whiche he refusid
not for their sakes. Even like as Sainct
Martin saied: Good Lord, if I bee ne-
cessarie for thy people to dooe good vnto
theim, I wil refuse no labour, but els
for mine owne selfe, I beseche thee to
take my soulle.

Now, the holie fathers of the olde
lawe, & al faiethful and righteous men,
whiche departed before our Sauiour,
Christes ascention into Heauen, did by
death, departe from troubles vnto rest,
from the handes of their enemies, into
the handes of God, from sorowes and
sickenesse, vnto ioieful refreshyng, into
Abrahams bosome, a place of all com-
forte, and consolation, as Scripture
dooeth platnely by manifest wordes te-
stifie. The Booke of Wisedome saith:
that the righteous mennes soulles be in
the hande of G D D, and no tormente
shall touche theim. Thei seemed to the
pies of foolishe menne to die, and their
death was coumpted miserable, & their
departyng out of ths worlde, wretched,
but thei bee in rest. And another place
saith: That the righteous shall liue for-
ever

Of Death.

ever, & therereward is with the Lorde
and their mindes be with GOD, who
is above al. Therefore thei shall receiue
a glorious Kingdome, and a beautifull
Croune at the Lordes hande. And in an
other place, the same Booke saith: The
righteous though he be preuented with Sap. iii.
sodeine death, neuerthelesse he shall bee
there, where he shalbe refreshed. Of A-
brahams bosome, Christes Woordes bee
so plaine, that a Christian manne nee-
deth no more proufe of it. Now then, if
this were the state of the holie fathers &
righteous men before the coming of our
Saviour, & before he was glorified, how
muche more then, ought al we to haue a
stedfast faieth, and a sure hope of this
blessed state & condicion, after our deach:

Seeyng that our Saviour now hath
perfourmed the whole woork of our re-
demption, and is gloriously ascended in-
to heauen, to prepare our dwellyng pla-
ces with him, and saied vnto his fater:
fater, I wil that where I am, my ser- Jhon. xii.
uauntes shalbe with me. And we knowe
that whatsoeuer Christ will, his fater
will the same, wherefore it cannot bee,
but if wee be his faiethfull seruauntes,
M. iii. our

Of the feare

Actes. vii.

Ihon. v.

psal. cxvi.

our soules shalbe with him after our departing, out of this present life. Sainct Stephan, when he was stoned to death, euен in the middest of his tormentes, what was his minde moste upon? When he was full of the holie Ghoste, (saith holie Scripture) haung his ries lifted vp into Heauen, he sawe the glorie of God, and Jesus standyng on the right hande of GOD. The whiche trueth, after he had confessed boldely before the enemies of Christe, thei drewe him out of the Citie, and there thei stoned him, who cried vnto GOD, sayng: Lorde IESU Christe, take my Spirite. And dooeth not our Saviour, saie plainly in. Saincte Ihons Gospell: Merelie, verelie, I saie vnto you, he that heareth my woordē and beleueth on him that sent me, hath euerlastyng life and cometh not into Judgemente, but shall passe from death to life. Shall we not then thinke, that death to be precious, by the whiche we passe vnto life?

Therefore it is a true sayng of the Prophete, the death of the holie & righteous menne, is precious in the Lordes sight. Holte Simeon after that he had his hartes

of death.

hastes desire, in seyng our saviour, that
he euer longed for: all his life, he embrac-
ed hym in his armes, & saied: now lord
let me depart in peace, for mine yies haue Luke.ii.
beholden that saviour, whiche thou hast
prepared for all nacions.

It is truthe therefore, that the death
of the righteous, is called peace, and the
benefite of the lord, as the churche saith
In the name of the righteous, departed
out of this worlde: my soule tourne thee
to thy rest, for the Lord hath been good psal. cxviii.
to thee, and rewarded thee. And we se by
holie scripture, and other auncient histo-
ries of martyres, that the holie, faidfull
and righteous, euer sens Christes ascen-
cion, in their death did not doubt, but
that they went to be with Christe in spi-
rite, whiche is our life, health, wealth, &
saluacion. Iohn in his holie reuelacion,
saue an. l. xliij. M. virgines and inno-
centes, of whom he said: these folowe the
labre Iesu Christ, wheresouer he goeth.
And shortly after, in the same place he Apoca. xliij.
saith: I heard a voice frō heauen, saying
vnto me: write, happy and blessed are the
dead, whiche die in the lord: from hens
forth (surely saith the spirite) they shall

M. v. rest

Of the feare

*Sala. vi.
Math. vi.
James. v.*

rest from their peines and labours, for their woorkes dooe folowe the. So that then thei shall reape with ioye and counte forte, that whiche thei sowed with labours and peines. Thei that sowe in the spirite, of the spirite shall reape euerlastyng life. Let vs therefore never be werie of well dooynge, for when the tyme of reappyng, or rewarde cometh, wee shall reape without any werinelle euerlastyng ioye. Thereforie, while wee haue tyme (as s. Paule exhorteth vs) let vs dooe good to al men, and not laie vp our treasures in yearth, where roust & moches corrupt it, whiche ruste (as s. James saith) shall beare witnesse against vs, at the greate daie, condemne vs, and shall (like mosse bresnyng fire) torment our fleshe. Let vs beware therfore (as we tendre our awne wealth) that we be not in the numbre of those miserable couetous men, whiche s. James biddeth mourne & lamet for their gredie gathryng, and vngodlie kepyng of gooddes. Let vs be wise in tyme, & learne to folowe the wise exâple of the wicked steward. Let vs so prudently dispose our gooddes and possessions, committed vnto vs here by God, for a season, that we
make

of death.

maie truly heare & obeye, this comman-
demente of our saviour Christes: I saie
vnto you (saith he) make you frendes of
the wicked Maimon, that thei maie re-
ceiue you, into euerlastyng tabernacles.
Richesse, he calleth wicked, because the
worlde abuseth the, vnto all wickednesse
whiche are otherwise the good gifte of
God, and thinstrumentes, whereby god-
des seruauntes dooe truly serue him, in
vsyng of thesame. He commaunded them
not to make them riche frendes, to gette
high dignities, & worldlie possessions, to
geue great giftes to riche men, that haue
no nede therof, but to make thei fren-
des of poore and miserable men: vnto whom,
whatsoeuer thei geue, Christe accepteth
it, as geuen to himself. And to these fren-
des, Christ in the gospell geueth so great
honour and preeminence, that he saith:
thei shall receive their benefactours, in-
to euerlastyng houses: not that men shal
be our rewarders, for our well dooynge,
but that Christ will rewarde vs, & take
it to bee dooen vnto himself, whatsoeuer
is dooen to soche frendes.

Thus makynge poore wretches our fren-
des, wee make our saviour Christe our
frende,

Luke. xvi.

Of the feare

Math. xxv.

frende, whose mebres thei are, whose miserie , as he taketh for his awne miserie so their relief, succour, and helpe, he taketh for his succour, relief, and help, and will alsmoche thanke vs and rewarde vs for our goodnesse shewed to theim, as if he himself had receiued like benefite at our handes, as he witnesseth in the Gospell, saying: Whatsoeuer ye haue dooen to any of these simple persones , whiche dooe beleue in me, that haue ye dooen to my self. Therefore let vs diligently foresee, that our faithe and hope, whiche we haue conceiued in almighty God, and in our saviour Christe, ware not faint, nor that the loue, whiche we pretede to beare to him, ware not colde: but let vs studie dailey & diligently , to shewe our selues to bee the true honourers and louers of God, by kepyng of his commaundementes , by dooynge of good deedes vnto our nedie neighbours , releuyng by all meanes that we can, their pouertie with our abundance, their ignorance, with our wisedome and learnyng, and comforthe their weakenesse, with our strength and authoritie : callyng all men backe from euill dooynge, by godlie counsaill & good example .

of death.

example, perseverynge still in well doo-
png, so long as we live. So shall we not
nede to feare death, for any of those thre
causes, afore mentioned, nor yet for any
other causes that can be imagined. But
contrary, considerynge the manifolde sic-
kenesses, troubles and sorowes of this
presente life, the daungers of this peril-
lous pilgrimage, and the greate encom-
braunce, whiche our spirite hath by this
sinfull fleshe, and fraile bodie, subiecte to
death: considerynge also the manifolde so-
rowes, and daungerous deceiptes of this
worlde on euery side, thintollerable pride
coueteousnesse and Lecherie, in time of
prosperite, thunpatient murmurynge of
them that be worldlie, in time of aduer-
sity, whiche ceasse not to withdraw and
plucke vs frō God our saviour Christ,
from our life, wealth, or eternal ioye and
saluacion: considerynge also the innume-
rable assaultes, of our Thonnele enemic
the Deuell, with all his fierie dartes of
ambicio, pride, lecherie, vaignglorie, enuite
malice, detraction, with other his innu-
merable deceiptes, engines and snares,
wherby he goeth busily about, to catche
all men vnder his dominion, euен like a
roaryng

Of the feare

1. Peter. v.

roaryng Lion, by all meantes, searchyng
whō he maie deuoure. The faithfull chri-
stian man, whiche considereth al these mi-
series, perilles & incommodities (where-
vnto he is subiecte, so long as he here li-
ueth vpon yearth) and on the other part
considereth that blessed and confortable
state of the heauenlie life to come, & the
swete condicion of them, that departe in
the lorde, how thei are deliuered from the
continuall encombraunces of their mor-
tall & sinfull bodie, from all the malice,
crafte, & deceiptes of this worlde, from
al thassaultes of their ghostlie enemie the
deuill, to liue in peace, rest, and perpetual
quietnesse, to liue in the felowship of in-
numerable Angelles, & with the congre-
gacion of perfect iust me. as patriarches,
Prophetes, martyres and confessours: &
finally, vnto the presence of almighty god
and our saviour Jesus Christe: He that
dooeth consider all these thinges, and be-
lieue the assuredly, as thei are to be bele-
ued, euē from the botome of his hart, be-
yng established in god, in this true faith
hauyng a quiete conscience in Christe, a
firme hope, & assured trust in goddes mer-
cie, through the merites of Jesu Christe

of death.

to obtain this quietnesse, rest, & eternall
ioie: shall not onely bee without feare of
bodilie death, whē it cometh, but certain:
ly (as s. Paule did, accordingyng to goddes w̄thig. t.
will, & when it pleaseth god, to call him
out of this life) greatly desire in his hart
that he maie be rid fr̄d al these occasions
of euill, & liue euer to goddes pleasure, in
perfect obediēce of his will, with our sa-
uiour Jesus Christ: to whose gracious
presence, the lordē of his infinite mercie &
grace, bring vs to reigne w̄ him, in life e-
uerlastyng. To whō, with our heauenlie
father, and the holie ghoste, bee glorie in
worldeſ without ende. Amen.

An exhortacion, concerningyng
good ordre and obediēce, to
rulers and magistratas.



Emightie god hath created
and appointed all thinges,
in heauen, yearth, and wa-
ters, in a moste excellēt and
pefeicte ordre. In heauen, he
hith appointed distinct ordre & states of
Archaungelles and Aungelles. In perth
he hath assigned Kinges, Princes, with
other gouernours vnder them, al in good
and necessarie ordre. The waſter above is
kepte,

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kept, and ramech doun in due time and season. The sunne, moone, sterres, rainbowe, thundre, lighteng, cloudes, and all birdes of thaire, dooe kepe their ordre. The perth, trees, seedes, plates, herbes, & corne, grasse, & all maner of beastes, kepe them in their ordre. All the partes of the whole pere, as winter, somer, monethes, nightes & daies, cōtinue in their ordre. All kindes of fishes in the sea, riuers and wa-
ters, with all fountaines, springes, pca, & seas theselues, kepe their comelic course and ordre. And man himself also, hath all his partes, bothe within & without: as soule, harte, minde, memorie, understandyng, reason, speache, with all & singular copozall mēbres of his bodie, in a profitabile, necessarie, & pleasaunce ordre. Every degree of people, in their vocacion, cal-
lyng and office, hath appointed to them, their ductie and ordre. Some are in high degree, some in lowe, some Kinges and Princes, some inferiours and subiectes, Priests, and laicmen, masters and ser-
uauntes, fathers and children, housban-
des and wiues, riche and poore, and euer-
y one haue neede of other: so that in all
thinges, is to bee lauded and praised the
goodlie

Of obedience.

goodlie ordre of god, without þ. whiche
no house, no citie, no common welche,
can cōtinue and indure. For where there
is no right ordre, there reigneth al abuse
carnal libertie, enormite, sinne & Babi-
lonicall confusion. Take awaie kinges,
Princes, rulers, Magistrates, Judges,
and suche states of goddes order, no man
shall ride or goe by the highe waie un-
robbed, no manne shall slepe in his awne
house or bed unkillid, no man shall kepe
his wif, children, & possessions in quiet-
nes: all thinges shalbe cōmon, and there
muste nedes folowe al mischefe and vt-
ter destruction bothe of soulls, bodies,
gooddes, & commō wealthes. But bles-
sed bee GGD, that we in this realme
of Englande feele not the horrible cala-
mities, miseries & wretchednesse, whiche
al thei undoubtedly feele and suffre that
lacke this godlie ordre. And praised bee
GD, that we knowe the great exce-
lent benefite of God, shewed towardes
vs in this behalfe. God hath sent vs his
highe gifte, our moste deare souveraigne
lorde king Edward þ. vi. w godlie wise,
and honourable counsail, with other su-
periorites, and inferiours in a beautifull

M. l. ordre

1517

Of obedience.

ordre. Wherefore, let vs subiectes doore
our bounde ducties, geupng harty than-
kes to God, and praiyng for the preser-
uation of this godlie ordre. Let vs also
beie euē from the botome of our hartes,
al their godlie procedynges, lawes, statu-
tes, proclamaciōs, & iunctions, with al
other their godlie ordres. Let vs consider
the scriptures of the holie ghoste, whiche
perswade and commaunde vs all, obedi-
ently to bee subiect: first and chiefly, to
the Kinges maiestie, supreme head ouer
all, and next to his honourable counsail,
and to all other noble menne, magistra-
tes, & officers, whiche by Goddes good-
nesse bee placed & ordred: for almighty
god, is the onely aucthour & provider of
this forenamed state & ordre, as it is wri-
ten of God, in the booke of the Prover-
bes: through me, Kinges doore reigne:
through me Counsailours make iust la-
wes, through me doore princes beare rule
and al iudges of the earth execute iudge-
ment: I am louyng to the, that loue me.

Here let vs marke well and remem-
bre, that the high power and auctorite
of Kinges, with their makynge of lawes,
Iudgements, and officers, are the ordi-
naunces

Of obedience.

naunces, not of man, but of god, & there-
fore is this woorde (through me) so many
times repeated. Here is also well to bee
considered and remembred, that this
good ordre is appointed of Goddes wi-
sedom, fauour, and loue, specially for
them that loue GOD, and therefore he
saith: I loue them, that loue me. Also
in the boke of wisedome, we maye cui-
dently learne, that a kinges power, au-
thoritie and strength, is a great benefite
of god geuen of his greate mercie, to the
comforde of our great miserie. For thus
we reade there spoken to kinges. Heare
O ye kinges and vnderstande: learne ye
that bee iudges of thendes of the earth:
geue eare ye that rule the multitudes, for
the power is geue you of the Lorde, and
the strength from the highest. Let vs
learne also here by the infallible woorde
of God that the Kinges and other su-
preme and higer officers, areordeined of
GOD, who is moste highest, and there-
fore thei are here diligently taught, to
applie them selues to knowlege and
Wisedome, necessarie for the ordryng
of Goddes people to their gouernan-
ce committed, And thei bee here also

Sapt. vi.

Sapt. vi.

M.ij. taught

Of obedience.

Deut. xxxii.

taught by almighty G D D, that ther
should reckowlege themselves, to haue
all their power and strength not from
Rome, but immediatly of god moste hi-
ghest. We reade in the boke of Deut. that
all punishment perteineth to G D D, by
this sentence: vengeaunce is mine, and I
wille rewarde. But this sentence we
muste understande, to pertaine also vnto
the magistrates, whiche doe exercise god-
des roine, in iudgement and punishing,
by good and godlie lawes, here in earth.
And the places of scripture, whiche seeme
to remoue frō emong all christen menne,
iudgement, punishment, or killynge, ought
to bee understande, that no man (of his
awne private auctoritie) maie bee iudge
over other, maie punish or maie kill.
But we must referre al iudgement to god,
to kinges and rulers, and judges vnder
them, whiche bee goddes officers to ex-
ecute iustice, & by plaine woordes of scrip-
ture, haue their auctoritie and vse of
the sworde, graunted from God, as we
are taught by sainte Paule the deare &
electe Apostle of our sauoure Christ
whom we ought diligently to obete, eyn
as we woulde obete our sauour Christ,
if he

Of obedience.

if he were present. Thus saint Paul
writeth to the Rom. let every soule sub-
mit himselfe, vnto the authoritie of the
higher powers, for there is no power but
of god, the powers that bee, bee ordained
of god, whosoeuer therefore resisteth the
powers resisteth the ordinance of god, but
they that resist, shal receive to the selues
damnation: for Rulers are not fearfull
to the that dooe good, but to them that
dooe euill. Wilt thou bee without feare
of the power: dooe well the, and so shalst
thou bee praised of the same: for he is
the minister of god, for thy wealth. But
and if thou dooe that, whiche is euil, the
feare: for he beareth not the sworde for
naught, for he is the Minister of God,
to take vengeance on him, that doest
euill. Wherefore ye muste nedes abyie,
not onely for feare of vengeance, but
also, because of conscience, & cren for this
cause paye ye tribute, for they are goddes
ministers, seruyng for the same purpose.

Here let vs al learne of saint Paul,
the electe vessell of GOD, that al per-
sones haupng soules, (he excepteth
none, nor excepteth none, neither prieſtie,
Apolle, nor Prophete, saith saint

M.ij. Ch:iso-

Of obedience.

Thys stome dooे owe of bounden due-
tie, and euē in conscience, obedience,
submission and subiection, to the highe
powers, whiche bee constituted in au-
thoritie by G D D, forasmuche as thei
bee goddes Lieutenauntes, goddes pre-
sidentes, Goddes Officers, Goddes
Commissioners, Goddes Judges, or-
deined of God himselfe, of whom, onely
thei haue al their power, & al their au-
thoritie. And the same S. Paule thra-
teneth no lesse peyne, then euerylasyng
damnacion, to all disobedient persones,
to all resisters against this generall and
common auuthoritie, forasmuche as thei
resist not manne, but God, not man-
nes devise and iuencion, but Goddes
wisedome, Goddes ordre, power, and
auuthoritie.

The seconde parte of the Sermons of obe- dience.

Arasmuch as God hath crea-
ted, and disposed all thinges in
a comelie ordre, we haue been
taught in the first parte of this
Homelie, concerning good ordre and
obedience, that we also ought in all co-
mon

Of obedience.

mon wealthes, to obserue and kepe a due ordre, and to bee obedient to the pow-ers, their Ordinaunces, and Lawes, and that all Rulers are appointed of God, for a godlie ordre to bee kepte in the worlde. And also how the Magistra-tes ought to learne, how to rule and go-uerne, acco:ding to goddes lawes. And that all Subiectes are bounden to obie them as goddes ministers:pea, although thei bee euill, not onely for feare but al-so for conscience sake.

And here good people, let vs all mar-ke diligently, that it is not lawfull for Inferiours and subiectes in any case to resist the Superiour powers: for saint Paules woordes bee plaine, that who-soever resisteth shal get to the selfes dā-nacion: for who-soever resisteth, resisteth the ordinance of god. Our saviour christ himselfe, & his Apostles, received many and diuerte Injuries, of the vnfaythfull & wicked menne in auctoritie: yet we ne-ver reade, that thei, or any of them, cau-sed any sedicion or rebellion against aucthoritie. We read oft, that thei paciently suffered al troubles, vexacions, slaunders, panges, and peines, and death it selfe

M. iiiij. obediently

Of obedience.

obediently, without tumult or resistance. They committed their cause to him, that judgeth righteously, and prayed for their enemies heartily and earnestly. They knewe that the auctoritie of the Powers, was Goddes ordinaunce, and therefore bothe in their woordes and deedes, they taught euer obedience to it, and never taught, nor did the contrarie. The wicked Judge Pilate said to Christ: knowest thou not that I haue power to crucifie thee, and haue power also to loose thee? Jesus aunswered: thou couldest haue no power at all against me, excepte it were geuen thee from aboue. Wherby Christe taught vs plainly, that euern the wicked Rulers, haue their power and auctoritie from GOD. And therefore it is not lawfull for their Subjectes, by force to resist them, althoough they abuse their power, muche lesse then it is lawfull for Subjectes, to resist their Godlie and Christian Princes, whiche dooe not abuse their auctoritie, but vse the same to Goddes glorie, and to the profit and commoditie of Goddes people. The holie Apostle saint Peter, com-
maundeth

of obedience

maundeth Seruauntes to bee obedient
to their Masters, not onely if thei be
good and gentle, but also if thei be ciutl
and frowarde, affirmynge that the voca-
tion and calling of Goddes people, is
to be patiente and of the suffryng side.
And there he bringeth in the patience of
our saviour **CHRIST**, to perswade
obedience to gouernours, yea, although
thei be wicked and wrog dooers: but let
vs now heare **S. Peter** himselfe spea-
ke: for his owne woordes certifieth besse
our conscience. Thus he vttereth theim
in his firste Epistole: Seruauntes obeye
your bodilie masters with feare not on-
ly if thei be good and gentle, but also if
thei be frowarde, for it is thanke woor-
thie if a man for conscience toward god
suffreth grief and suffreth wrong vnde-
serued: for what praise is it, when ye be
beaten for your faultes, if ye take it pa-
tiently, but when you dooe well, if you
then suffre wrong, and take it patiently
then is there thanke with God, for here-
vnto verely were ye called: for so didde
christ suffre for vs, leauing vs an ex ample
that we shoulde folowe his steppes: all
these be the very woordes of **S. Peter**.

Saint

of obediencē

1. Regū. xviij. Hainte Dauid also teacheth vs a good
lesson in this behalfe, who was many
times most cruelly and wrongfullly per-
secuted of King Saul, and many times
also put in ieperdy, and daunger of his
life by king Saul, and his people: yet
he never resisted, neither vsed any force,
or violence against king Saul, his mor-
tall enemic, but iode cuer to his liege
Lorde and master king Saul, most true
most diligent, & most faithful seruice. In
somoche, that when the Lord god had
gauen king Saul into Dauids handes
in his owne caue, he woulde not hurte
him, when he might without all bodilie
peril easely haue slaine him. No, he wo-
ulde not suffre any of his seruauntes,
ones to laie their handes vpon King
Saul, but prased to God in this wise,
Lord kepe me from doing that thing vnto
my master the Lordes annointed; keepe
me þ I laie not my handes vpon him se-
yng he is the annointed of the Lord, for
as truly as the Lord liueth excepte
the Lorde smite him, or excepte his daie
come, or that he go doun to warre, and
in battaile perishe, the Lorde bee merci-
ful

Of obediencē

ful vnto me, that I late not my hande v-
pon the lordes annoyncted.

And that Dauid might haue killed
his enemie king Saule, it is evidently
proued in the firste booke of the kinges,
both by cutting of the lap of Saules
garment, and also by the plaine confes-
sion of king Saule. Also another time,
as it is mencioned in the same booke, when
the moste vnmereiful, and moste unkynde
king Saul didde persecute poore Dauid
God dedde againe geue king Saul into
Dauides handes, by castynge of Ringe
Saul and his wholle armie into a dedde
slepe, so that Dauid and one Abisai with
him, came in the night into Saules hōse
where Saul laie sleepynge, and his speare
stake in the grounde at his heade: then
saied Abisai vnto Dauid, God hath de-
livered thine enemie into thy handes at
this time: now therfore, lette me smite
him ones with my speare to the yearth,
and I wille not smite him again the se-
conde time: meaning therby, to haue kil-
led him with one stroke, & to haue made
him sure for euer: & Dauid aunswere²,
and saied to Abisai, destroie him not:

for

Of obedience

for who can lase his hādes vpon the lordes
annoincted and be guiltlesse? And Da-
uid saied ferthermore, as sure as þ lord
liveth, the Lorde shall smite him or his
date shal come to die, or he shal descende
into battaille, and there perish, the lorde
keepe me from laiyng my handes vpon
the lordes annoincted. But take thou
now the speare that is at his head, & the
cruse of water, & let vs go, and so he did

Here it is euidently proued that wee
maie not resist, nor in any waies hurte,
an annoincted King, whiche is Goddes
lieutenant, vicegerent, and highest mi-
nister in that countrie, where he is king
But peraduenture, some here woulde
lase, that David in his awone defence,
migh haue killed king Saul lawfully,
and with a lawfe conscience. But holie
Answere, David didde know that he migh in no
wise, resist, hurt, or kille, his souereigne,
lorde and king: he did know that he was
but king Saules subiect, though he wer
in great fauour with God, and his ene-
mie king Saul, out of Goddes fauour:
therfore, though he wer never so moche
prouoked, yet he refused vitterly to hurt
the lordes annoincted; He durst not so
offen-

Objection.

In Answere,

of obediencē

offendyng God and his wōne consciēce
although he hadde occasiōne and oppo-
tunitie, late his handes vpon god's
high officer the king, whō he did knowe
to be a persone reserved for his Office
sake, onely to Goddes punishmente and
judgement, therfore he praised so oft and
so earnestly, that he myghte not late his
handes vpon þe Lordes annoincted. And
by these iij. examples. S. David beginneth Psal. lxxviii.
named in scripture a man after his own
hart geueth a general rule & lesson to al
subiectes in the world, not to resist their
true liege lorde, & kinge, not to take the
sworde, by their priuate Authoritie, o-
gainst their king gods annoincted, who
only bereth þe sword by god's autoritie
for the maintenaunce of the good, & for
the punishment of the ciuill: who onely
by Gods lawe hath the use of the sworde
at his commaundemente, and also hath
al power, iurisdiction, regimēt, and cor-
rection, as supreme gouernour of all his
realmes and dominiones, and that even
by thauctoritie of God, and goddes or-
dinaunces. Yet another notable historie
and doctrine, is in the seconde booke of
the Kinges, þe maketh also for this pur-
pose,

it. Regm. 1.

Of obediencē

pose: when an Amalechite by king Saul
le s owne cosent & comandement had kil-
led king Saul, he went to David, sup-
posyng to haue had great thakes for his
message, þ he had killed Davids mortal
ennemie, and therfore made great hast to
tell to David the chaunce, bringyng w
him king Sauls corone, þ was vpō his
heade, and the Bracelet that was vpon
his arme, to perswade his tidinges to be
true. But Godlie David was so farre
from reioysyng at these newes, that im-
mediately he rent his clothes of his bac-
ke, he mourned & wept and saide to the
messenger, how is it that thou wast not
afraied to lase thy handes on the lordes
annointed, to destroic him? And by and
by, David made one of his seruauntes
to kil the messenger, saipng, thy bloude
bee on thine owne headde, for thine
owne mouth hath testified against thee,
graunting that thou hast slaine the lordes
annointed. These examples being
so manifest, and euident, it is an intol-
lerable ignorance, madnesse, & wicked-
nesse, for subiectes to make any murmu-
ryng, rebellion, resistance, commotion, or
insurrectione, against their moſte deare.

of obedience

or moste dreadde Souereigne Lorde, and
king, ordeined and appointed of Goddes
goodnesse, for their commoditie, peace,
and quietnesse. **P**ecat lette vs belue vn-
doubtedly, good Christian people, that
we maie not obeye kinges, magistrates,
or any other, though thei bee oure owne
fathers, if thei woulde commaunde vs
to dooe any thing contrarie Goddes com-
maundementes. **I**n soche a case, we ou-
ght to saie with Thaپostles: **W**e must ^{Actes: v:}
rather obye God then man. **B**ut neuer
thelesse in that case, we maie not in any
wise resist violently, or Rebelle against
Rulers, or make any insurrectione, se-
dicion, or Tumultes, either by force of
armes or otherwise, against thannoin-
ted of the Lorde, or any of his appoin-
ted officers: **B**ut we must in soche case
paciently suffre al wronges and iniuries
referryng the iudgemente of our cause,
onely to God. **L**et vs feare the terrible
punishmet of almighty god against trait-
ours, or rebellious persons, by the example
of Chor Dathan & Abiron, whiche repined
& grudged against goddes magistrates,
officers, & therfore the yerk opened,
& swallowed theim vp alius.

Dthet

Of obediencē

Murk

Murk
Murk
Murk. xxv
Murk. xxv
Murk. xxv

ii. Regū. xviij.

Other, for their wicked murmurynge, and rebellion, were by a sodaine sent of God utterly consumed: other for their frowarde behauour to their Rulers, and gouernours goddes ministers were suddenly striken w̄ a foule leprosie. Other were stunged to death with wonderfull straunge fierie serpentes. Other were sore plagued, so that there was killed in one daie the numbre of. xliii. m. & by c. for rebellion against the whō god hadde appointed to be in Authoritie, Absalon also, rebelling against his father King Dauid was punished with a straunge and notable Deathe.

The thirde parte of the

Sermone of Obedience:



We haue hearde before in this Homelic of good order and obedience, manifestly proued, bothe by scriptures and examples that al subiectes are bounden to obeye ther Magistrates, and for no cause resist, rebelle, or make any sedition against them, yea although they be wicked men.

And

Of obedience.

And let no man thinke, that he can
escape unpunished, that committeth trea-
son, conspiracie, or rebellion, against his
souereigne Lorde the King, though he
committeth the same never so secretely, ei-
ther in thought, woorde, or deede: never
so priuily in his priuie chamber, by him
self, or openly communicatynge and con-
sultynge with other: for treason wil not
bee hid, treason will out at length, God
wil haue that moste detestable vice, both
opened & punished, for that it is so dire-
ctely against his ordinaunce, and against
his high principal Judge & anointed in
peareth. The violence and iniurie that is
committed against authoritie, is commis-
ted against God, the commune weale, &
the whole realme, whiche God wil haue
knowen, and condignely punished, one
waite or other. For it is notably written
of the **Wise man** in scripture, in the booke
called **Ecclesiastes**: vñ is he the King no e: **Eccl. x.**
wil in thy thought, or speake no hurfe of
him in thy priuie chamb're: for a birde of
the aere that betraie thy voice, and with
hys fetheres shal she bewraye thy woordes
These lessones and examples are writ-
ten for ourlearnyng.

D.L. Beat

Of obediencie.

Leat vs al therefore feare that most detestable vice of rebellion , euer knowyng and remembryng , that he that resisteth commune authoritie, resisteth God and his ordinaunce , as it may be proved by many other mo places of holie scripture. And here leat vs take hede , that we vnderstande not these , or soche other like places (whiche so streightly commauande obediencie to superiours , and so streightly punisheth rebellion , and disobedience of the same) to be meant in any condicione of the pretended power of the Bishop of Rome : For truly the scripture of God alloweth no suche usurped power , ful of enormities , abusions and blasphemies . But the true meaning of these & suche places be to extol & sette foorth Goddes true ordinaunce , and the authoritie of Goddes annointed Kinges , and of their Officers appointed vnder them .

And concerning the usurped power of the Bishoppe of Rome , whiche he moste wrongfully chalengeth as the succellour of Christe , and Peter : we may easely perceiue , how false , feigned , and forged it is , not onely in that , it hath no sufficient grounde in holie scripture ,

Of obedience.

pture, but also by the fruictes and doctrine therof. For our Sauour Christ, and Saincte Peter, teacheth moste earnestly and agreeably obedience to Ringes, as to the chief, and supreme Rulers in this worlde, nexte vnder GOD: but the Bishoppe of Rome teacheth iuminuites, priuileges, exemptiones, and disobedience, moste clearely against Christes doctrine, and Saincte Peters. He ought therefore rather to be called Antichrist, and the successour of the Scribes and Pharisees, then Christes Ante-
cetre, or Saincte Peters successour: seeing, that not onely in this poincte, but also in other weightie matiers of Christes Religion, in matiers of remission of sinnes, and of saluacion, he teacheth so directly against bothe Saincte Peter and against our Sauour Christe: who not onely taught obedience to Ringes, but also practised obedience in their conuersacion, and liuyng. For wee read that thei bothe paied Tribute to the King. And also wee reade, that the holie Virgine Marie, Mother to our Sauour CHRIST, and Joseph, who was taken for his father, at the Emperours

*Matthew. xxii.
Luke. vii.*

D.ij. com-

Of obedience.

commaundemente, went to the Cittie of
David, named Bechleem, to be taxed e-
mong other, and to declare their obed-
ience to the Magistrates, for Goddes or-
dinaunces sake. And here let vs not for-
get the blessed vrgine Maries obedience:
for although she was highly in Goddes
fauour, and Christes naturall mother, &
was also greate with childe that same
tyme, and so nigh her trauaile, that she
was deliuered in her iourneie: yet, she
gladly without any excuse, or grudging
(for conscience sake) did take that colde
and foule winter iourneie; beryng in the
meane season so poore, that she laie in
the stable, and there she was deliuered of
Christe. And accordyng to the same, Lo,
how Saincte Peter agreeth, wrytynge by
expresse woordes in his first Epistle: sub-
mitte your selues (saith he) vnto Rul-
ges, as vnto the chief headdes, Or vnto
Rulers, as vnto them that are sente of
him, for the punishmente of evill doers
and for laude of them that dooe well,
for so is the wil of God. I neede not to
expoune these woordes, theri be so plaine
of themselves, Saincte Peter dooeth not
lare: Submit your selues vnto me, as su-
preme

Of obedience.

preyne head of the Churche, neither he saith, submit your selues from tyme to tyme, to my successours in Rome: but he saith: submitte your selues vnto your King, your supreme head, & vnto those that he appointeth in authoritie vnder him. for that ye shal so shewe your obedience, it is the wille of God. God wille that you bee in subiection to your head and King. This is Goddes ordinaunce, Goddes commaundement, and Goddes holie wille, that the whole bodie of every realme, and al the members & partes of the same, shalbe subiecte to their head their king, & that (ass. Peter writteh) for ^{1. Peter. ii.} the lordes sake (as Saincte Paul writteh) ^{Rom. xii.} for conscience sake, & not for feare onely. Thus we leatne by the woorde of God, to yelde to our king, that is due to our king, that is, honour, obedience, pay- ^{Matth. xxii.} mentes of due tares, customes, tributes ^{Roma. xiii.} subsidies, loue & feare. Thus we knowe partly our bounden dutties to commune authoritie: now let vs leatne to accom- plishe the same. And let vs moste instant- ly & hartely praise to God, the onely au- thor of al authoritie, for al them that be in authoritie, according as S. Paul

W.ij. Wil-

Of obediencie.

1. Timo. ii.

Willeth, wryting thus to Timothe, in his first Epistle: I exhorte therefore, that aboue al thinges, praiers, supplications, intercessions, and geuyng of thankes be dooen for al menne, for kinges, and for al that be in auctoritie, that we maie liue a quiete and a peaceable life, with al godlinesse and honestie: for that is good and acceptable in the sight of God our Sauiour. Here S. Paul maketh an earnest and an especial exhortacion concerning geuyng of thankes, and prayer for kinges and rulers, saying: Aboue al thinges, as he might saie, in any wise principally & chiefly, let prayer be made for kinges. Let vs hartely thanke God for his greate & excellent beneficte and prouidence, concerning the state of kinges. Let vs praise for them, that thei maie haue Goddes sauiour, and Goddes protection. Let vs praise, that thei maie ever in all thinges haue God before their pies. Let vs praise that thei maie haue wisedome, strength, justice, clemencie, zeale to Goddes glorie to Goddes veritie, to Christian soules, and to the comune wealth. Let vs praise, that thei maie rightely use their sworde and auctoritie, for the maintenaunce of defence.

Of obedience.

defence of the Catholique faideth, contei-
gned in holie Scripture, & of their good
and honest subiectes, and for the feare &
punishemēce of the euil, and vicious peo-
ple. Let vs praise, that ther maie faithfully
followe the moste faithful kinges and
Capitaines in the Bible, Dauid, Eze-
chias, Iosias, and Mōyses, with suchē
other. And lette vs praise for our selues,
that wee maie liue Godly, in holie and
Christian conuersacion: so we shal haue
God of our side. And then lette vs not
feare what manne can doore against vs:
so shall we liue in true obedience, bothe
to our moste merciful king in Heauen, &
to our moste Ch̄ristian king in pearth: so
shal we please God, and haue the exce-
ding beneficē, peace of conscience, rest
and quietnesse here in this worlde, and
after this life, we shal enioie a better life
reue, peace, & the eternall blesse of heauen:
whiche he graunt vs al, that was obedi-
ent for vs all, even to the death of the
crosse Iesus Ch̄riste: to whom with the
Father, and the holie Ghoste, be al
honour and glorie, bothe
now and ever.

Judith. v.

Amen.

D.ijij. An

In Homelie of whore-

dome and vnclea-
nest.



Although there
want not (Good
Christian people) greate swarmes of
vices, Worshipe to
bee rebuked, (vnto
soche decaie is true
godlynes & vertuous

liupng now come) yet aboue other vices,
the outragious seas of adulterie, whore-
dome, fornication, and vncleanness, haue
not onely braste in, but also overflowed,
almoste the whole worlde vnto the great
dishonour of God, the exceadynge infa-
nitie of the name of Christe, the notable
decaie of true religion, and the vter de-
struction of the publique wealth: & that
so abundauntly, that through the cu-
towable vse therof, this vice is grown
into soche an heigthe, that in maner a-
mong many, it is couyted no sinne at al,
but rather a pastime, a dalliaunce, and
but a touche of youth, not rebuked, but
winked at, not punished, but laughed at:

Wherfore

Against adulterie.

wherefore, it is necessarie at this present
to entreat of the sinne of whoredome, &
fornication, declarynge vnto you, the great-
nesse of this sinne, and how odious, hate-
full, and abominable it is, and hath al-
waie been reputed before God, and all
good men, & how greeuously it hath been
punished, bothe by the lawe of God, and
the Lawes of divers Princes. Again, to
shewe you certain remedies, whereby ye
maie (through the grace of God) eschut
this moste detestable sinne of whoredome
and fornicacion, and lead your lives in al
honestie, and cleanness. And that ye maie
perceve, that fornicacion and whoredome
are (in the sight of God) moste abomina-
ble sinnes, ye shall call to remembraunce
this commaundement of God: thou shalt Exod. x. 13.
not comit adulterie: by the whiche word
adulterie, although it be properly under-
stand, of the vnlawfull commisson of a
maried man, with any woman beside his
wife: or of a wife, with any man beside
her houspand: yet thereby is signified al-
so, all vnlawfull vse of those partes,
whiche bee ordene for generation. And
this one commaundement (forbidding
adulterie) dooeth sufficiently paule, and

D.b. set

Against adulterie.

Set out before your yies, the greatness of this sinne of whoredome, and manifelly declarereth, how greatly it ought to be abhorred of all honest & faithfull persones. And that none of vs all, shall thinke him selfe excepted from this commaundement whether we be olde or young, maried, or bumaried, manne or woman, heare what god the father saith, by his moste excellent Prophete Moses: there shalbe no whore emong the daughters of Israel, nor no whornger emong the sonnes of Israel.

Here is whoredome, fornicacion, and all uncleanness forbidden, to all kindes of people, all degrees, and all ages, without exception. And that we shal not doubt, but that this precept perteineth to vs in dede: heare what Christ (the perfect teacher of all trueth) saith in the newe testament: ye haue heard (saith Christ) that it is saide to them of the olde time: thou shalt not commit adulterie: but I saie vnto you, whosoeuer seeth a woman to haue his luste of her, hath committed adulterie with her already in his harte. Here our saviour Christ, doeth not once confirm and estable the lawe against adulterie, geuen in the olde testament of

God

Deute. xxii.

Math. v.

Against adulterie.

God the father, by his seruant Moses, and make it of full strenght, continually to remain amog the professers of his name, in the newe lawe: but he also condenyng the grosse Interpretacion of the Scribes and Pharisies, whiche taughte, that the aforesaid commaundement, onely required, to abstain from the outwarde adulterie, and not frō the filthie desires and unpure lustes, teacheth vs an exalte and full perfeccion of puritee and cleanness of life, bothe to kepe our bodies vndefiled, and our hartes pure and free, frō al euill thoughts, carnall desires, and fleshlie consētes. How can we then be free from this commaundemente, where so greate charge is laied vpon vs? Maie a seruant doore what he will in any thing, hauyng a commaundement of his maister to the contrarie? Is not Christe our maister? Are not we his seruauntes? How then maie we neglect our masters will & pleasure, and folowe our awne will & phantasie? Ye are my frendes (saith Christ) if 3hon.26, you kepe those thinges that I commaunde you. Now hath Christe our maister commaunded vs, that we shold forsake all uncleanness and lecherie, bothe in bodie & spirite:

Against adulterie.

Math. xv.

Math. xv.

Math. xv.

Thon. xiii.
Titus. x.

spirit: this therefore must we doe, if we
like to please God. In the Gospell of
Matthe we, we reade ihat the Scribes &
Phariseis were grecously offendid with
Ch:ist, because his disciples did not kepe
the tradiciois of the forefathers: for thei
washed not their handes, when thei wet
to dinner or supper, and emōg other thin-
ges, Christe awnswered and said: heare
and understande, not that thyng whiche
curreth into the mouthe defileth the man
but that, whiche cometh out of þ mouth
defileth the man. For those thinges wh-
che procede out of the mouth, come forth
from the harte, and thei defile the man.
For out of the hart, procede euill though-
tes, murders, breakeyng of wedlocke,
whoredome, thefes, false witnesse, blas-
phemies: these are the thinges, whiche
defile a man. Here maie we see, that not
only murder, thefes, false witnesse, and
blasphemie, defile menne: but also euill
thoughtes, breakeyng of wedlocke, forni-
cation, and whoredome.

who is now of so litle witte, that he
will esteme whoredome and fornicacion,
to be thinges of small importaunce, and
of no weight before god? Christ (whiche
is

Against adulterie.

is the trueth and cannot lie saith, that
wylt thoughtes, breaking of wedlocke,
whoredome, and fornicacion, desile a man
that is to say, corrupt bothe the boode &
soule of man, and make them of the tem-
ples of the holie ghost, the filthie dunghill
or dunges of all uncleane spirites: of the
mansion of God, the dwellyng place of
sathan. Again, in the Gospell of s. Iohn, Iohn.5.24
wher the woman taken in adulterie, was
brought unto Christ, said not he unto
her: go thy waie, & sinne no more: doeth
not he here call whoredome sinne? And
what is the rewarde of sinne, but ever- Rom. vi.1
lastyng death? If whoredome bee sinne,
then it is not lawfull for vs to commit it.
for s. Iohn saith, he that committeth I. Iohn.4.16
sinne, is of the Deuill. And our saviour Iohn.8.11.
saith, every one that committeth sinne, Rom. vi.1
is the seruaunte of sinne. If whoredome
had not been sinne, surely s. Iohn Bap-
tist, would never haue rebuked king Herod, Math.14.3
for taking his brothers wife: but he
 tolde him plainly, that it was not law-
full for him, to take his brothers wife.
He winked not at the whoredome of Her-
od, although he were a king of greate
 power, but boldly reproved him, for his
wicked-

Against adulterie.

wicked & abominable liuyng, although for the same he loste his headde. But he would rather suffre death (then se god so dishonoured, by the breaking of his holie precepte) then to suffre whoredome to be vrebuked, euен in a king. If whoredom had been but a pastime, a daliaunce, and a thing not to be passed of (as many coupt it now a daies) truly, Ihon had been more then twise madde, if he would haue had the displeasure of a king, if he would haue been caste into prisone, and lost his head for a triffe. But Ihon knewe right well, how filthie, stinkyng, and abominable, the sinne of whoredome is, in þ sight of God: therefore would not he leaue it vrebuked, no, not in a king. If whoredome be not lawfull in a king, neither is it lawfull in a subiect. If whoredome be not lawfull in a publique officer, neither is it lawful in a priuate persone. If it be not lawfull, neither in king, nor subiect, neither in common Officer, nor priuate persone, truly, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age thei be. Furthermore, in the Actes of the Apostles, we reade, that when the Apostles and elders, with the whole congregacion,

Against adulterie.

gregacion, were gathred together to pa-
cifie the hartes of the faithful, dwellyng
at Antioche, (whiche were disquieted
through the false doctrine of certain Je-
wische preachers) thei sent woordē to the
brethren, that it seemed good to the hōlie
ghost, and to them, to charge them with
no more, then with necessarie thinges: e-
mong other, thei willed them to abstain
from Idolatrie and fornicacion, from
whiche (sated thei) if ye kepe pour selues
ye shall vode well.

Note here, how these hōlie & blessed fa-
thers of Christes churche, would charge
the Congregation with no mo thinges,
then were necessarie. Marke also, how
among those thinges, from the whiche
thei commaundered the brethren of Antio-
che to abstain, fornicacion & whoredome
is numbered. It is therefore necessarie, by
the determination and consent of the ho-
lie ghosts, and the Apostles and Elders,
with the whole congregacion, that, as
from Idolatrie and superstition, so like-
wise we muste abstain from fornicacion
and whoredome. It is necessarie unto sal-
uation, to abstain from Idolatrie: so is it
to abstain from whoredome. Is there any
nigher

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nglyer wale, to lead vnto damnacion, then
to be an Idolater: More so, neither is
ther a never wale to damnacion, then to
be a fornicatour, and an whoremonger.

Now, whiche are those people, whiche
so lightlye esteeme breakeyng of wedlocke,
whoredome, fornication, and adulterie?
It is necessarie, saith the holie ghost, the
blessed Apostles, the elders, with þe whole
cōgregacion of Christ: it is necessarie to
saluacion (sake theri) to abyain frō whore-
dome. If it be necessarie vnto saluacion,
then woe be to them, whiche neglectyng
their saluacion, geue their mindes to so
filthic, and stinkyng sinne, to so wicked
vice, & to soche detestable abomination.

The seconde parte of the Ser-
mone against adulterie.

W^e have been taught in the firste
parte of this sermon against adul-
terie, how that vice at this daie rei-
gneth moste above all other vices. And
what is meāt by this word (adulterie)
and how holie scripture dissuadeth frō
dooyng that filthie sinne: & finally what
corruption cometh to mannes soule,
through the sinne of adulterie. Now to
procede farther, let vs heare what the
blessed

Against adulterie.

en blessed Apostle saiut Paule saith to
is this matier : Writynge to the Romaines
to he hath these woordes. Let vs cast awaie
the woorkes of darkenesse, & put on the
armours of light. Let vs walke honestly
as it were in the daye time, not in eatynge,
and drinkynge, neither in chambrynges
and wantonnesse, neither in strife and
envyng, but put ye on the Lorde Iesus
Christe, and make not provision for the
fleshe, to fulfill the lustes of it. Here the
holie Apostle exhorteth vs to caste awaie
the woorkes of darkenesse whiche (mong
other) he calleth gluttonous eatynge,
drinkynge, chambryng and wantonnesse,
whiche all are ministers vnto that vice,
and preparacions to induce and bring
in, the filthie sinne of the fleshe. He cal-
leth them the dedes and woorkes of dar-
kenesse, not onely because thei are custo-
mably doen in darkenesse or in the night
time (for every one þ dooeth evill haterh
the lighte, neither cometh he to þ lighte
least his woorkes shoulde bee reproued)
but that thei leade the right waie vnto
that vller darkenesse, where weyng and
gnashyng of teeth shall bee . And he sa-
iut in an other place of the same epistole

Roma. xiii.

Thon. ii.

Egach. xii.

P. i. Thei

Against adulterie.

Rom. viii.

Thei that ate in the fleshe, cannot please God. We are debtors to the fleshe, not that we shoulde liue after the fleshe, for if ye liue after þ fleshe, ye shall die. Again he saith, fli from whoredome, for every sinne that a man committeth, is without his bodie, but whosoeuer committeth whoredome, sinneth against his awne bodie.

i. Corin. vii.

Dooe ye not knowe, that your members are the temple of þ holie ghoste, whiche is in you, whō also ye haue of god, & ye are, not your awne: for ye are dearely bought gloriſie god in your bodies. &c. And a little before, he saith: dooe ye not knowe, that your bodies are the members of Christ: shall I then take the members of Christ and make the the members of an whore? God forbid. Dooe ye not knowe that he: whiche cleaueth to an whore, is made one bodie with her: There shal bee twoo in one fleshe (saith he:) but he that cleaueth to the Lorde, is one spirite. What godlie reasons dooeth the blessed apostle S. Paule bring forth here to dissuade vs frō whoredome, and all vulnernesse: your members (saith he) are the temple of the holie ghoste: whiche, whosoeuer dooeth defile, god willle destroie him as saith

Caſt

Against adultery.

saint Paule. If we bee the temple of the
holie ghoste, how unsittynge then is it, to
vive þ holie spirite frō vs, through who-
redome, and in his place to set the wicked
spirites of vncleanness & fornicaciō, and
to be soigned, & dooe seruise to theþe are
dearely bought (saith he) therefore glo- 1. Cori. vii.
rifie god in your bodies. Christ þ innocent 1. Pet. i.
lambe of god, hath bought vs, frō the ser-
uitude of the devill, not with corruptible
golde & siluer, but with his moste preci-
ous & deare harte bloudde. To what in-
tente þ we shoulde fall again unto our
olde vncleanness, and abominable liuyng-
þate verelþ: but that we shoulde serue
him al the daies of our life, in holiness, &
righteousnesse: þ we shoulde glorifie him
in our bodies, by puritie & cleanness of life.
He declareth also, that our bodies are the
mēbres of Christ. How unseemly a thing
is it the, to cease to bee incorporate & one
with Christ, and through whoredome to
bee soigned, and made all one with an
whore what greater dishonour, or ini-
urie can we dooe to Christ, then to take a-
waike frō him, the mēbres of his bodie,
and to soigne the to whores, deuilles, &
wicked Spicites? And what more
Esa. xxviii.
Luke. i.
P. ii. disho-

38. 5. Dísho:

Against adulterie.

dishonour can we dooe to our selfes, the thorough vncleanness, to lose so excellēt dignitie and fredome, & to become bondslauers, and miserable captiues, to the spirites of darkenesse? Let vs therefore consider, first the glorie of Christe, and then our state, our dignitie & fredom, wherein God hath set vs, by geuping vs his holie spirite, and let vs valiauntly defende the same against Sathan, and all his craftie assaultes, that Christe maie bee honoured, and that we loose not our libertie, but still remaine in one spirite with him.

Ephe. 5.

Moreover, in his epistle to the Ephesians, the blessed Apostle willeth vs to bee so pure, and free, from adulterie, fornication, and all vncleanness, that we not ones name them among vs (as it becometh sanctes) nor filthiness, nor foolish talkyng, nor testyng, whiche are not comely, but rather geuping of thankes. For this ye knowe (saith he) that no Whoremonger, either Uncleane persone, or couetous persone, (whiche is an Idolater) hath any inheritance in the kingdom of Christe, and G·D·D. And that we shoulde remembre to bee holie, pure, and free from all uncleanesse,

Gala. 5.
i. Cor. vi.

Against adultery.

nette: the holie Apostle calleth vs sanctes, because we are sanctified and made holie in the bloude of Christ through the holie Ghoste.

Now if we bee saintes, what haue we
to doo with the maners of the Heathēz
sainte Peter saith: as he , whiche cal-
led you, is holie, euē so, bee ye holie al-
so , in all your conuersacion , because it
is written: Bee ye holie, for I am holie.
Hitherto haue we heard how grecuous a Leu.xi. & xii
sinne, fornicatio, and whoredome is, and
how greatly God dooeth abhorre it,
through out the whole scripture . Now
can it any otherwise bee , then a sinne of
moste abomination , seyng it ones mai-
not bee named among the Christians,
muchel lessē it mai in any poinct bee com-
mitted. And surely, if we woulde weigh
the greatnesse of this sinne, and consider
it in the right kinde, we shoulde finde the
sinne of whoredō, to bee that moste filthie
lake , foule puddle , and stinkyng sinke,
whereinto all kindes of sinnes & culles
flowe, where also, thei haue their resting
place and abiding.

For hath not the Adulterer a pride in
his whoredome? as the wise man saith:

P.ij. Etet

Against adulterie.

They are glad whā they haue dooen evill,
and reioise in thinges that are starkē
naught. Is not the adulterer also idle,
and delighteth in no godlie exercise, but
onely in that his most filthie, and beastlie
pleasure? Is not his minde abstracte, and
utterly drawen awaie, from all vertuous
studies, and fruictful labours, and onely
geuen to carnall imaginacions? Dooeth
not the whoremonger geue his minde to
glotonie, that he maie be the more apt, to
serue his lustes, and carnall pleasures?
dooeth not the adulterer geue his minde
to couetousnesse, and to pollynge and pil-
lyng of other that he maie bee the more
hable to mainteine his harlottes & who-
res, and to cōtinue in his filthie and vn-
lawful loue? Wellet he not also with
enuie, against other, fearyng þ his praze
shoulde bee allured, and taken awaie fro
him? Again, is he not Irefull, and reple-
nished with wrath and displeasure, euē
against his beste beloued, if at any time,
his beastlie and deulishe request bee let-
ted? What sinne or kinde of sinne is it,
that is not ioigned with fornicacion
and whoredome? It is a monstre of ma-
ny headdes: It receiueth all kindes of

vices

Against adulterie.

vices, and refuseth all kindes of vertues. If one scuerall sinne bringeth damnacion, what is to bee thought of that sinne, whiche is accompanied with all ciuilles, and hath waitynge on it, whatsoeuer is hatefull to G D D, damnable to manne, and pleasaunt to Sathan?

Great is the damnation, that hangeth ouer the headdes of fornicatours, and Adulterers. What shall I speake of other incommodities, whiche issue, and flowe out of this stinkynge Puddle of whoredome? Is not þ treasure, whiche before all other, is moste regarded of honeste persones, the good fame and name of manne and wōman, loste throught whoredome? What patrimonie, what substance, what gooddes, what richesse, dooeth whoredome shortly consume and bring to naughte? What valiauntesse and strength, is many times made weake, and destroied with whoredome? What wit is so fine, that is not doted and defaced throught whoredome? What beautie (although it were never so excellente) is not obscured throught whoredome?

¶. 111. Is

Against adulterie.

Is not whoredome an enemie to the
pleasaunt floure of youth? and bringeth
it not graie heares and olde age , before
the tyme ~~when~~ what gift of nature (although
it were never so precious) is not corrup-
ted with whoredō? Come not the fren-
the Pockes, with other diuerse diseases
of whoredom? from whens come so ma-
ny bastardes and misbegotten children,
to the highe displeasure of God, and dis-
honour of holie wedlocke: but of whore-
dome? How many consume all their sub-
staunce and gooddes, and at the laste falle
into suche extreme pouertie , that after-
warde thei steale, & so are haged through
whoredō? What contencion & manslaugh-
ter cometh of whoredome? How many
maidēs bee defloured, how many wives
corrupted , how many widowes defiled,
through whoredome? How muche is the
publique weale impouerished, and trou-
bled through whoredome? how muche is
Goddes wo:de contynned and depra-
ued by whoredome and whoremongers:
Of this vice , cometh a greate parte
of Deuorces , whiche (now a daies)
bee so commonly accustomed and vsed,
by meynes priuate auctoritie , to the
great

Against adulterie

great displeasure of god & the breache of
the most holie knot & bode of Matrimo-
nie. For when this most detestable sinne,
is ones crepte into the breast of the Ad-
ulterer, so that he is entangled with vn-
lawful and vnguest loue, straight waies
his true & lawefull wife is despised, her
presence is abhorred, her companye sin-
keth and is lothesome: whatsouer shee
dooeth is dispraised, there is no quiet-
nesse in the house, so long as shee is in si-
ghte: Therefore to make short tale, must
she awaie, for her housbande can brooke
her no longer.

Thus through whoredome, is the ho-
nest and innocēt wife put awaie, and an
Harlotte receaved in her stede: and in
like sorte, it happeneth many times in
the wife towardes her housbande. Wh
abominatione. Christe our saviour ve-
ry God and man, comyng to restore the
Lawe of his heauenlie father, vnto the
right sence, vnderstanding and meaning
emong other thinges refourmed the a-
buse of this lawe of God. for where as
the Jewes vsed of a long suffraunce by
custome, to putte awaie their wifes at
their pleasure, for every cause. Christe

Against adulterie

match. xix

correctyng that euil custome, did teache
that if any man putte awaie his wiffe,
and marieith another for any cause, ex-
cepte onely for Adulterie, (whiche then
was death by the law) he was an adul-
terer, & forced also his wiffe so diuorced,
to committe adulterie, if she were ioig-
ned to any other man, and the man also
ioigned with her, to commit adulterie.

In what case then are those Adulte-
res, which for the loue of an whore put
awaie their true and Lawful wiffe, aga-
inst all lawe, right reason and consciēce,
Oh damnable is the estate wherein thei
stande. Swift destruction shal fal on thei
if thei repente not, and amende not, for
God wil not euer suffre holie wedlocke
thus to be dishonoured, hated, and des-
pised: He wil onespunishe this carnall
and licencious maner of liuyng, & cause
that his holie ordinaunce shalbe had in
reuerence and honoure.

webbe. 111.

For surely weddelocke as Thapo-
stle saith is honorable, emong all menne
and the bedde vnde filed, but whoremou-
gers & fornicatours, god wil iudge, that
is to saie punish, & condēne: but to what
purpose is this laboū taken to describe
and

Against adulterie

¶ setfurth þ greatnes of þ sin of whore
dome, & thincōmodities þ issue & slowe,
out of it, seyng that breath & toungh shall
soner faile any man, the he shal or mai be
hable to set it out, accordyng to thaboz-
minatiō, & heinousnesse therof, notwithstanding
standyng this is spoke to thentent that
al men should flee whoredome, & live in
the feare of God. God graunt that it
mai not be spoken in vaine.

The.iii. part of the sermone against Adulterie.

In the seconde part of this sermone
against adulterie, that was last read
you haue learned how earnestly þ scrip-
ture warneth vs to auoide the sinne of
adulterie, & to embrase clēness of life, &
þthrough adulterie we fal into al kindes
of Sūmes, and are made bondeslaues
to the Deuill. Through clēness of life
we are made members of Christe. And
finally, how farre Adulterie bringeth a
man from al goodnesse, and driueth him
hedlong in to al vices, mischief, and ini-
serie. Now wil I declare unto you in
orde, what greuous punishmentes god
in tyme paste plagued adulterie, & how
certain worldly princes also ded punish
it, þ ye mai perceiue that whoredome and

Against adulterie

Gen. vi

fornication be sinnes, no lesse detestable
in the sight of God, and of all good me,
then I haue hetherto vtred. In the first
booke of Mose, wee reade that when
mankinde began to be multiplied vpon
the yearth, then men and women gaue
their mindes so greatly to carnal delec-
tation, & filthie pleasure, that thei liued
without al feare of god. God seyng this
their beastlie & abominable liuyng, and
perceyuyng that thei amended not, but
rather increased daily more and more,
in their sinfull and vncleane maners, re-
pentid that he euer had made man, and
to shewe how greatly hee abhorred Ad-
ulterie, Whoredome, fornication, and all
vncleanness, hee made all the fountaines
of the deepe yearth, to brust out, and the
fiuces of heauē to be opened, so that the
raine came downe vpon the yearth, by
the space of fowerte daies, & fowerte
nightes, and by this meanes, destroied
the whole worlde, and al mankinde, vni-
tiall persones onely excepted: that is to say,
Noe the preacher of Righteousnesse, as
Saint Peter calleth hym, and his wife
his three sonnes, and their wifes. Oh
what a greuous plague did Godde cast
here

Against adulterie.

ple were vpon all liuyng creatures, for the
ne, sinne of whoredome? For the whiche,
God tooke vengeaunce not only of man,
but also of beastes, foules, and al liuyng
creatures. Mannes slaughter was com-
mitted before, yet was not the worlde
destroied for that, but for whoredome, all
the worlde, fewe onely except, was ouer-
flowed with waters, and so perished:
An example woorthie to be remembred,
that ye maie learne to feare God.

Ge. viii

W^ee reave again, that for the filthie
sinne of vncleanness, Sodome, and Go-
morr, and the other Cities nigh unto
them, were destroied with fire and brim-
stone from Heauen. so that there was
neither man, woman, childe, nor beaste,
nor yea^t any thing that grewe vpon the
earth, there left vndestroied. Whose
harte trembleth not at the hearyng of
this Historie? Who is so drowned in
whoredome & vncleanness, that wil not
now for euer after leaue this abomina-
ble liuyng, sayng that god so greuously
punisheth vncleanness, to raine fire and
brimstone from Heauen, to destroie
whole cities, to kille man, woman, and
Childe, and all other liuyng Creatures
there

Gen. xix

Against adulterie.

Ge. xii.

Gen. xx.

Leut. xix.

thre abidynge, to consume with fire, all
that ever grewe, what can be more ma-
nifest tokens of Goddes wrath and ve-
geaunce against vncleynesse, and impuri-
tie of life? Marke this historie good pe-
ople, and feare the vengeaunce of God.
Dooe wee not reade also, that God did
smite Pharao and his house, with great
plages, because that he vngodly desired
Sara the wife of Abraham? Likewise
reade wee of Abimelech king of Gerar,
although hee touched her not by carnal
knowlege. These plagues and punish-
mentes, did god cast vpō filthie and un-
cleane persones, before the lawe was ge-
uen, the lawe of nature onely reynyng
in the hartes of Menne, to declare how
great loue he had to matrimonie, and a-
gain, how moche he abhorred adulterie,
fornication, & al vncleynesse. And when
the lawe that forbadde whoredome, was
geuen by Moses to the Jewes, didde
not God commaunde that the trasgres-
sours therof, should be put to death?

The woordes of the Lawe be these,
whoso committeth Adulterie with any
Mannes wife, shal die the death, bothe
the man and the woman, because he hath
broken

Against adulterie.

all broken wedlocke with his neigboures
wife. In the lawe also, it was comau-
ned that a Domosel and a man taken to-
gether in whoredome, shoulde be bothe
sone to deth. In an other place we also
reade, that God comaundered Moyses to
take al the head rulers, and Princes of
the people, and to hang them vpon gib- Num. xix
bestes openly, that euery manne might
see them, because they either committed
or did not punishe whoredome. Again,
did not God sende soche a plague emong
the people for fornication, and vncleenes
that they died in one daie, xxviii. M. I
paske ouer for lacke of time, many other
histories of the holie Bible, whiche de-
clare the greuous vengeaunce, and heauis
displeasure of God against whoremoun-
ters and Adulterers. Lettes this ex-
treme punishment appointed of godde,
sheweth euidently how greatly god ha-
teth whoredome. And let vs not doubt,
but that GOD at this present abhor-
reth all maner of vncleanness, no lesse,
then hee didde in the Olde Lawe, and
wille vndoubtedly punishe it bothe in
this Worlde, and in the worlde to
come. For hee is a GODDE,
that

Against adulterie.

that can abide no wickednesse: therfore
ought it to be eschued of all, that tende
the glore of God and the saluacions of
their owne soules

i. Cor. x.
Sainct Paule saith: Al these thinges
are written for our Exaumple , and to
teache vs the feare of God, and thobedi-
ence to his holie lawe . For if God spa-
red not the natural braunches, neither
wil he spare vs that be but Gerasies, if
we comittre like offence . If God de-
stroyed many thow sandes of people, ma-
ny cities, yea, þ whole world, for Whore-
dome, let vs not flatter our selues , and
thinke we shal escape fre & without pu-
nishment. For he hath promised in his
holie lawe, to seve most greuous plages
vpon them that transgresse his holie co-
maundementes.

Thus haue wee hearde how god pu-
nisheth the sinne of Adulterie : lette vs
now heare certeine lawes whiche the ci-
uile Magistrates deuised in diuers co-
untries for the punishment thereof:
that we maie learne how Unclenisse
hath ever been detested in al wel ordred
cities and commune weales, and among
al honest persones . The Lawe among
the

Against Adulterie.

the Lepreians was this, that when any were taken in adulterie, thei were boûde Lawes deni- and caried three daies through the citie, sed for puni- and afterwarde, as longe as thei liued, shemente of whoredome. were thei despised, and with shame and confusion reputed, as persones desolate of al honestie. Emong the Llorensians, adulterers had bothe their pies thrust out. The Romaines in times past, punished Whoredome, sometime by fire, sometime by swoorde. If a man emong the Egyprians had been taken in adulterie, the lawe was, that he should openly in the presence of al the people, be scourged naked with whippes, vnto the number of a thousande stripes. The woman that was taken with him, had her nose cut of, whereby she was knownen euer after, to bee an whore, and therefore to bee abhorred of al menne. Emong the Arabians thei that were taken in adulterie, had their headdes stroken from their bodies. The Atheniens punished whoredome by death in like maner. So likewise did the Barbarous Tartarians. Emong the Turkes euен at this daie, thei that bee taken in adulterie, bothe man & woman, are stoned streight waies to death, without mercie. Thus see wee, what godlie

M.i. Actes

Against Adulterie.

Actes were devised in times paste of the high powers, for the puttynge awaie of whoredome, & for the mainteining of honest Matrimonie, & pure conuersacion. And the aucthours of these actes, were no Ch:istians, but Heathen: Yet were they so inflamed with the loue of honestie, & purenesse of life, that for y^e maintenance and conuersacion of that, they made godlie statutes, suffryng neither fornication nor adulterie to reigne in their realmes, vnpunished. Christe saied to the people: The Nineuites shall rise at the iudgemente, with this Nation, (meaning the unfaithfull Jewes) and shall condemne them. for they repented at the preaching of Jonas, but beholde (saith he) a greater then Jonas is here, (meaning himselfe) and yet they repente not. Shal not (thenke you) likewise the Locrineans, Arabians, Athenians, with suche other, rise vp at the iudgemente, and condemne vs, forasmuche as they ceassed frō whoredome, at the commaundemente of man, & we haue the lawe, & mankeste preceptes of God, & yet forsake we not our filthie conuersatio? Truly, truly, it shal bee easier at the daie of iudgemente, to these Heathen, then to vs, excepte we re-
pent

Against Adulterie.

peyne and amende. For although death of
bodie, seemeth to vs a grievous punishe-
mente in this worlde for whoredome: yet
is that peyne nothing, in comparison of
the grievous tormentes, whiche adulte-
ters, fornicatours, and al vncleane per-
sones, shall suffre after this life. For all
suche shalbe excluded, and shutte out of
the kingdome of heauen, as Paule saith:
Be not deceiued, for neithir whoremō-
gers, nor worshippers of images, nor ad-
ulterers, nor softlinges, nor sodomitcs,
nor thieues, nor couetous persones, nor
drunkardes, nor cursed speakers, nor pil-
lers, shal inheri. e the kingdome of God.
And S. Iohn in his Reuelation saith:
that whoremōgers shal haue their parte Apoca. xxi.
with murtherers, sorcerers, enchaūters
liars, idolaters, & suche other, in the lake
whiche burneth with fire & brimstone,
whiche is the seconde death. The punishe-
mente of the bodie, although it be death,
hath an ende, but the punishemēte of the
soulle, whiche s. Iohn calleth the seconde
death, is everlasting: there shal be fire & Math. xxi.
brimstone: there shalbe wepyng & gnash-
ing of teeth: the worme that shal there
gnawe the conscience of the dāned shal ne-
ver die. D whose hart distilleth not euē Luk. xvi.

D.ij. D;op-

Against Adulterie.

droppes of bloude, to heare and consider
these thinges: If we tremble and shake
at the hearyng & naming of these peynes
oh, what shall thei dooe, that shal feele
them, that shall suffre them, yea, and e-
uer shall suffre, worldes without ende:
God haue mercie vpon vs. who is now
so drowned in sinne, and past all godli-
nesse, that he wil sette more by a filthie &
stinkyng pleasure, (whiche soone passeth
awaie) then by the losse of euerlastyng
glorie. Again who will so geue him selfe
to the lustes of the fleshe, that he feareth
nothing at al the peynes of hel fire? But
let vs heare how we maie eschewe sinne
of whoredome & adulterie, that we maie
walke in the feare of GOD, and be free
from those moste grievous & intoller-
able tormentes, whiche abide al vncleane
persones. To auoide fornication, adul-
terie, and al vncleanness, leat vs prouide
that abour al thinges, we maie kepe our
hartes pure and cleane, from all cuill
thoughtes, and carnal lustes. For if that
be ones infected & corrupte, we fal head-
long into al kinde of vngodliness. This
shal we easely dooc, if when wee feele in-
wardely, that Sathan our olde enemie
tempteth vs vnto whoredome, we by no
meanes

Remedies
wherby to
auoide for-
nication and
adulterie.

Against Adulterie.

ntanes consente to his craftie suggesti-
ones, but valiauntly resiste & withstande
him, by strong Faith in the woorde of
God, objectyng against him alwaies in
our harte, this comauendemente of God
Scriptum est non mœchaberis. It is written,
thou shalt not committe whoredome. It
shalbe good also for vs, euer to liue in
the feare of God, and to sette before our
eyes, the greuous threateninges of God
against al vngodlie sinnes, and to consi-
dere in our minde, how filthie, beastlie, &
shorte, that pleasure is wherunto Sathan
moueth vs: And again, how the peine ap-
pointed for that sinne, is intolerable and
everlastyng. Moreover, to vse a tempe-
raunce and sobrietie in eatynge and drin-
kyng, to eschewe vncleane communica-
cion, to auoide al filthie companie, to sile
idlenesse, to delite in readyng holie scri-
pture, to wachte in godlie prayers, & ver-
teous meditationes: and at all times to
exercise some godlie trauailes that helpe
greatly vnto the eschewyng of whoredome.

And here are al degrees to be monished
whether thei be maried, or unmaried, to
loue chastitie, & cleanness of life. For the
maried are bounde by the lawe of God,
so purely to loue one an other, that nei-

D.ij. ther

Against Adulterie.

ther of them seke any straung loue. The man must onely cleave to his wife, & the wife again onely to her housbande, ther must so delite one in an others cōpanie, that none of them couet any other. And as thei are bounde thus to liue together in al godlinesse and honestie, so likewise is their dutie vertuously to bring vp their children, & to prouide that thei fall not into Sathanas snare, nor into any uncleannessse, but that thei come pure & honest vnto holie wedlocke, when time requireth. So likewise ought al masters & Rulers to prouide, that no whoredome, nor any poincte of uncleannessse, be vsed among their seruantes. And again, thei that are single, and feele in them selues, that thei cannot liue without the cōpanie of wome, let them get wifes of their owne, and so liue godlie together. For it is better to marie then to burne. And to auoide fornication, saith the Apostle, let every man haue his owne wife, & every woman her owne housbande. Finally all suche as feele in them selues, a sufficiencie & habilitie (through the operacion of Goddes spirite) to leade a sole and cōtinent life, lette them praise God for his gifte, & seeke al meanes possible to main-

Of Contention.

the same : As by readyng of holie
scriptures, by godlie meditaciones, by
continual p[re]ayers, and suche other ver-
tuous exercises. If wee all on this wise
wil endeouour our selues to eschewe for-
nication, adulterie, and al vncleanesse, &
lead our lives in al godlinesse and hon-
ore, seruyng God with a pure and cleane
harte, and glorifying hym in our bodies,
by leadyng an innocente life, wee maie be
sure, to bee in the numbre of those, of
whom our Sauour Christe speaketh
in the Gospelle, on this maner : Blessed Math. v.
are the pure in harte, for thei shall see
GD: to whom alone, be al glorie, ho-
noure, rule, and power, woldes with-
out ende. Amen.

An Homelie against con-
tentio[n] and b[ra]u-
lyng.



This daie (good Christiā
people) shalbe declared
vnto you, the vuprofita-
bленесse, and shamefull
vnhonestie of contentio[n]
strife and debate; to the
entente, that wher you shall see (as it
D. iiiij. Were

Of Contention.

Wer in a table peincted before your yses,
the euil fauourednette, and deformitie of
this moste detestable vice, your stomaches
maie be moued, to rise against it, &
to deteste and abhorre that sinne, whiche
is so muche to bee hated, and so perni-
cious and hurtefull to all menne. But e-
mong all kindes of contention, none is
more hurtefull, then is contention in
matiers of Religion. Eschewe (saith
Saincte Paul) foolishe and vulearned
questiōnes, knowyng that thei b̄zeede
strife. It becometh not the seruaunte of
G D D, to fighte or strive, but to bee
mecke towarde all menne. This con-
tencion and strief was in Saincte Paules
time, emong the Corinthians, and is at
this time, emong vs Englishmenne.
For too many there be, whiche upon the
Ailebēches or other places, delite to pro-
poun certain questiōns not so moche per-
teinynge to edificacion, as to vaignlorie &
ostentacion: and so vnsobriely to reason
and dispute, that whē neither partie wil
gēue place to other, thei fall to chidynge,
and contēcion, and sometime from hoste
woordes, to foorthē inconuenience. S.
Paule could not abide, to heare emong
the Corinthias, these wordes of discorde

1. Tim i.
1. Tim ii.

Of Contencion.

or dissencion: I hold of Paule, I of Le-^{1. Cor. iii.}
phas, and I of Apollo. What would he
then saie, if he heard these wordes of con-
tencion: (whiche bee now almosse in eue-
ry mannes mouthe) he is a Pharissie, he
is a Gospeller, he is of the newe sorte, he
is of the olde faische, he is a newe broched
brother, he is a good catholique fater,
he is a papist, he is an heretique. Oh how
the Churche is diuided. Oh how the ci-
ties be cutte and mangled. Oh how the
coate of Christ, that was without seame
is all to rent and torn. Oh bodie inisti-
call of Christ: where is that holie & hap-
pie vnitie, out of the whiche whosoruer
is, he is not in Christ: If oue membre be
pulled frō another, where is the bodie:
If the bodie be drawen from the headde,
where is the life of the bodie: We cano^t
be ioigned to Christ our head, except we
be glued with concorde and charitie, ouc
to another. For he that is not in this v-
nitie, is not of the Churche of Christe,
whiche is a congregacion or vnitie toge-
ther, and not a diuision. S. Paule saith: ^{1. Cor. iii.}
that as long as emulacion, contencion, &
faccions, be emong vs, we be carnal, and
walke accordyng to the fleshly man. And
saincte James saith: If you haue bittere ^{James. iii.}

D. v. emulac-

Of Contencion.

1. Cor. 1:

Eph. xiiii.

emulacion and contencion in your hertes
glorie not of it: for wheras contencion is
there is inconstancie, and all euill dedes.
And why doe we not heare s. Paule, whi
the piaiech vs, where as he myghte com-
maunde vs, satynge: I beseche you in the
name of our lord Iesus Christ, that you
will speake all one thing, and that there
be no dissencion emong you, but that you
wil be one whole bodie, of one minde, and
of one opinion in the trueth. If his desire
be reasonable & honest, why dooe we not
graunt it? If his request be for our pro-
fite, why dooe we refuse it? And if we list
not to heare his petition of priaier, yet let
vs heare his exhortacion, where he saith
Exhorte you, that you walke, as it be-
cometh the vocacion, in the whiche you
bee called, with all submision and meke-
nesse, with lenitie and softnesse of minde
bearinge one another by Charitie, studi-
yng to kepe the unite of the spirite, by
the bonde of peace: for there is one bodie,
one spirite, one fath, one Baptisme.
There is (he saith) but one bodie, of the
whiche he can be no liuelie membre, that
is at variaunce with other membres.
There is one spirite, whiche soigneth &
knitteth all thinges in one. And how can
this

Of Contencion.

this one spirite reigne in vs, when we e-
mōg our selues be diuided; There is but
one faith, and how can we then saie, he is
of tholde faith, & he is of the newe faith?
There is but one Baptisme, & then shal
not all thei, whiche be Baptised, be one?
Contencion causeth diuision, wherefore
it ought not to be cimong christians, whō
one faith and baptisme, ioigneth in an v-
nitie. But if we contemne s. Paules re-
quest and exhortacion, yet at the least, let
vs regarde his obtestacion, in the whiche
he dooeth very earnestly charge vs, and
(as I maie so speake) coniure vs in this
fourme and maner: if there be any conso-
laciō in Christ, if there be any coumfort *Philip.ii.*
of loue, if you haue any communion of the
spirite, if you have any bowels of pietie
and compassion, fulfill my iuste, beynge al
like affected, having one charitie, beynge
of one minde, of one opinio, that nothing
bee dooen by contencion, or vainglorie.
Who is he, that hath any bowels of pie-
tie, that will not bee moued with these
wordes so pithie? Whose harte is so si-
gne, but that the sworde of these wordes
(whiche bee more sharpe then any, if ed-
ged sworde) maie not cut and breake a sō-
dye? Wherefore, let vs endeour our sel-
ues

Of Contencion.

How wee
would read
the scripture

Math. xi.

James. iii.

ues to fulfill S. Paules iote, here in this wised
place , whiche shalbee at length to our
greate iote in another place. Lette vs soond d
read the scripture, that by readyng ther
of, we maie be made the better Iuers, ra
ther then the more cōtēcious disputers.
If any thing be necessarie to be caught,
reasoned, or disputed, let vs dooe it with
al mekenesse, softenesse, & lenitie. If any
thing shall chauice to be spoken vncome
ly, lette one beare anothers frailtie . He
that is fautie, let him rather amēde, then
defēde that, whiche he hath spoken amisse
least he fall by concucion from a foolish
errour, into an obstinate heresie: for it is
better to geue place mekely, then to win
the victorie, with the breache of charitie,
whiche chaunceth, where euery man wil
defende his opinion obstinately. If we be
christian men, why dooe wee not folowe
Christe , whiche saith :learne of me, for
I am meke and lowly in hart. A disciple
muste learne the lesson of his scholma
ister, and a seruaunt must obeie the com
maundemente of his maister. He that is
wise and learned (saith s. James) let him
shewe his goodnesse, by his good conuer
sacion , and sobrenesse of wisedome. For
where there is enye and contēcion, that
wisedome

Of Contencion.

Wisedome cometh not from God, but is
worldie wisedome, mannes wisedome,
and dewillishe wisedome. For the wisedome
that cometh from aboue, from the spirit
of god, is chaste and pure, corrupted with
no euill affeccions, it is quiete, mcke and
peaceable, abhorrystg all desire of contenc-
tion: it is tractable, obedient, not grud-
gynge to learne, and to geue place to the
that teache better for their reformacion.
for there shall never bee an ende of stri-
uyng and contencion, if we contede, who
in contencion shalbe master, and haue the
overhande: if we shall heape errout upon
errout, if we continue to defede that ob-
stinatly, whiche was spoken vnadvisedly
for trueth it is, that stiffernesse in main-
taining an opinion, bredeth contencion,
braulynge and chidynge, whiche is a vice
among al other, moste pernicious and pe-
niente to common peace and quietnesse.
And as it standeth betwixt. ii. persones &
parties (for no manne commonly dooeth
chide with himself) so it comprehedeth ii.
moste detestable vices: thone is picking of
querelles, with shatpe and contencious
wordes: the other standeth in froward an-
sweryng and multiplying euill wordes
again. The first is so abominable, that. S.

Paul

Of Contencion.

Paul saith: if any that is called a brother, be a worshipper of Idolles, a brauler, or pecker of querels, & these or an extorcioner, with hym that is such a man, Against que,
see that ye eate not. Now here considre
that s. Paul nambrith a scolder, a brauler, or a picker of querelles, enyng theves and Idolaters: and many times cometh
lesse hurt of a thefe, then of a railynge tonge: For the one taketh awaie a mannes
good name, the other taketh but his ri-
chesse, whiche is of muche lesse value and
estimation, then is his good name. And a
thefe hurteth but hym, from whō he stea-
leth: But he that hath an euill tounge,
troubleth all y^e tounē where he dwelleth
and sometime the whole countrey. And a
railynge tounge is a pestilence, so full of
contagion, that s. Paul willeth christia
men, to forbear the compaie of soche,
and neither to eate nor drinke with the.
And wheras he will not, that a christia
woman should forsaie her housband, al-
though he bee an infidell, nor that a chri-
stian seruaunte, should departe from his
master, whiche is an infidell & Heathen,
& so suffre a christia man to kepe compa-
nie with an infidell: yet he forbiddeth vs
to eate or drinke with a scholder, or a que-
rell

Of Contencion.

well picket. And also in the vi. chapter to 1. Corin. ver. 6.
the Corinthians he sa eth thus: Bee not
deceived: for neither fornicatours, nei-
ther worshippers of Idolles, neither the-
ues nor dronkardes, neither cursed spea-
kers, shall dwelle in the kingdome of hea-
uen: it muste needes bee a greate faulfe,
that dooeth moue and cause the fater,
to disherite his naturall sonne. And how
can it otherwise bee, but that this cur-
sed speakeynge, muste needes bee a moste
damnabile sinne, the whiche dooeth cause
God our moste mercifull and louyng fa-
ther, to depryue vs of his moste blessed
Kingdome of heauen. Against the other Against for
finne, that standeth in requirynge taunte
for taunte, speaketh Christe himself: I
saie vnto you (saith our sautour Christ)
resist not euill, but loue your enemies, &
saie well by them, that saie euill by you,
doe well vnto them, that doe euill to
you, and pray for them, that doe hurte &
pursue you, that you maie be the childre
of your fater whiche is in heauen, who
suffreth his Sunne to rise, bothe upon
good and euill, and sedeth his rain bothe
to the iust and vniust. To this doctrine of
Christe, agreeeth very well the teachyng
of s. Paule, the electe vessell of God, wh- rom. xii. 13.
ceaseth

ceaseth not to exhorte and call vpon vs,
saiyng: blesse them that curse you, blesse
(I saie) and curse not, recompense to no
man evill for evill, if it be possible (as moche
as lieth in you) liue peaceably wth al men.

The seconde parte of the Ser-
mone of Contencion.

I

A hath been declared vnto you , in
this sermone , against strife & brau-
lyng, what great inconuenience co-
meth thereby, and specially of soche con-
tencion as groweth in matters of religi-
on. And how, when as no man will geue
place to another, there is none ende of co-
tencion & discorde. And that vnitie, whi-
che God requireth of christians, is vter-
ly therby neglected and broken. And that
this contencion standeth chiefly in twoo
pointes, as in pickyng of querelles, and
makynge frowarde aunsweres. Now you
shall heare s. Paules wordes, saiyng. De-
rely beloved, auēge not your selues, but
rather geue place vnto wrathe, for it is
written: vengeaunce is mine, I will re-
venge, saith the lordē. Therfore, if thine
enemie honger, fede hym, if he thirst, geue
him drinke, bee not overcome with euill,
but overcome euill with goodnesse . All
these be the wordes of s. Paule. But theri
that

Of Contentions.

that be so ful of stomache, & set so moche
by them selues, that ther maie not abide
so moche as one evyl woord to bee spo-
ken of them, peradventure will saie: if I
be evyl trutled, shall I stande still like a
goose, or a foole, with my finger in my
mouth? What I be soche an idiole and du-
sarde, to suffre euery man to speake vpon
me, what ther liste, to radle what ther list
to speake out al ther veneme against me
at their pleasures? Is it not conuenient
that he that speakeþ euyl, should be an-
swered accordingly? If I shall vse this
leuitie & softenesse, I shal bothe increase
mine enemis frowardnesse, & prouoke
other to doe like. Suchte treasones make An answer.
theri, that can suffre nothing, for the de-
fence of their impaciencie. And yet, if
by frowarde answeryng to a frowarde
person, there were hope to remedie his
frowardenesse, he should lesse offendre,
that shalde so answere, doynge the same
out of ire, or malice, but onely of that in-
tent, that he that is so frowarde or ma-
licous, maie be refoumed. But he that
cannot amende another mannes faute, or
cannot amende it without is owne faute,
better it were that one should perissh, the
twoo. Then if he canot quiete him with

R. i. gentle

Of Contencion.

gentle woordes, at the least leaſt him no good
folowe him in wicked and uncharitable
woordes. If he can pacifie him with ſuſſyng, let him ſuſſire: & if not, it is better
to ſuſſire euill, then to doſe euill, to ſaiſſ
well, then to ſaiſſe euill for to ſpeake wicka-
gauſt euill, cometh of the ſpirite of God,
but to rendre euill for euill, cometh of the
contrarie ſpirite. And he that can not te-
prete rule his owne iſſe, is but weake &
feble, & rather more like a wooman, or a
childe, then a ſtrong manne. For the true
Strength and manlienesſe, is to overcome
wrath, and to diſpife iniurie, and other
mennes fooliſhnesſe. And beſides this, he
that ſhall diſpife the wrong doon unto
him by his enemy, every man ſhall per-
ceiue, that it was ſpoken or doon without
cauſe, wheras contrarie, he that dooneth
fame & chafe at it, ſhall helpe the cauſe of
his aduersarie, geuyng ſuspicioſ that the
thing is true. And ſo in goynge about to
reuenge euill, we ſhew our ſelues to bee
euill, and while we will puniſhe, and re-
uenge another mannes folie, wee double
and augmente our owne folie. But ma-
ny pretences ſinde thei that be wilful, to
cououre their impatiencie. Mine enemy,
(ſaiſſ thei) is not woorſe to haue gentle
woordes

Of Contencion.

woordes or deedes, beynge so ful of malice
bliswardenesse. The lessē he is worthie
in more thou art allowed of god, ymore
thou art comendē of Christē, for whose
sake; thou shouldest rendre good for euil
because he hath comandēd the, & als
so deserved that thou shouldest so dooē.
Thine neigboure hath peradventure
with a woordē offendēd the, call thou to
thy remēraunce with how many woordē
& deedes, how grievously thou hast
offendēd thy lordē God. What was mā,
when Christē died for hym? Was he not
his enemie, & vnywoordē to haue his fa-
vour & mercie? Even so, with what gen-
ituesse & patience doorth he forbeare, &
tolerate the, although he is dailely offendēd
by the: forgiue therefore a light trespass
to thy neigbouur, that Christē may
forgiue ymany thousandes of trespasses
whiche art every daie an offendour. For if
thou forgiue thy brother beyng to the a
trespasser, thē hast thou a sure signe & to-
ke that God wil forgiue the, to whō al-
mē brēdeters or trespassers. How woul-
dest thou haue god merciful to y, if thou
wilt bee cruell unto thy brother? Lant
thou not finde in thine harte to dooē that
towardes an other, that is thy felowe,
R.ū. whiche

Of Contencion.

Whiche God hath dooen to the, that ar
but his seruaute? Dugt not one sinner
to forgene another, seyng that Christ
whiche was no sinner, did prarie to his
father for them, that without mercie
dispitefully putte him to death? Who
whe he was reviled, did not vse reviling
woordes again? When he suffred wrong-
fully, he did not threaten, but gaue all
vengeaunce to the iudgemente of his fa-
ther, whiche iudgeth rightfullp. And
what crakest thou of thy head? If thou
labour not to bee in the bodie, thou canst
be no membre of Christe: if thou folowe
not the steppes of Christe, who (as the
Prophete saith) was ledde to death like
a lambe, not openyng his mouth to revil-
ing, but openyng his mouth to prayng
for them that crucified him, sayng: Fa-
ther forgene the, for they cannot tel what
they dooe? The whiche example anon after
Christe, S. Stephen did folowe, and
after sainte Paule: we be evil spoken of
(saith he) & speake wel, we suffre perse-
cution, & take it paciently: men curse vs,
and we gently entreade. Thus S. Paul
taught that he did, and he did that he
taught: Blesse you (saith he) them that
persecute you, blesse you, and curse not.

Of Contencion.

is it a great thing, to speake wel of thy
aduersarie, to whom Christ doorth com-
mande the to doore well? David, when
Semei did cal him al to naught, did not
chide again, but saied paciently: Suffre
him to speake evill, if perchance the lord
wil haue mercie on me. histories be ful of
exaples, of Heathen men, that toke very
meekely, bothe opprobrious woordes, &
injurious deedes. And shal those Heathen
men, excelle in pacience, vs that profess
Christ, the teacher & example of all pa-
cience? Pilander, when one did rage a-
gainst him, in revylng of him, he was
nothing moued, but saied: Goe to, goe to
speake against me as muche, & as ofte as
thou wilst, and leaue out nothing, if per-
chaunce by this meanes, thou maiesse di-
scharge the of those naughtie thinges,
with the whiche it seemeth, that thou
art ful ladē. Many men speake evill of al
mē, because thei can speake wel of no mā.
After this sorte, this wise man auoided
from him, the injurious woordes spoken
unto him: imputyng & layng the to the
natural sickenesse of his aduersarie.

Pericles, when a certain skolder, or
rallyng felowe did revile him, he answe-
red not a woord again, but went into a

Of Contencion.

galerie, and after towarde nightg wher
he wente home, this sholder folowed hym
ragyng still more and more, because he
saw he other to sette nothing by hym.
And after that he came to his gate, (beyng
darke nighte) Pericles comaundered
one of his seruauntes to light a torche,
& to bring the sholder home to his owne
house. He did not onely with quietnesse
suffre this brauler paciently, but also re-
compensed an euill tourne, with a good
tourne, and that to this enemie. It is a
shame for vs that professe Christe, to be
worse then Heathen people, in a thing
chiesly perteynyng to Christes religion.
Shal Philosophie persuade them more
then Goddes woerde shal peawade vs?
Shal natural reason preuaile more with
them, then Religion shal doore with vs?
Shal mannes wisedome leade them to
that thing, wherunto the heauenlie doc-
trine cannot leade vs? What blindenesse
wilfulness, or rather madnesse is this?
Pericles beyng prouoked to anger with
many contumelious woordes, aunsw-
ered not a woerde. But wee stirred with
one little woerde, what tragedie doore we
moue? How doore we fume, rage, stampe
and stare like madde meyne? Many men
of

Of Contencion.

of every trifle, wil make a great mater,
and of the sparkie of a little woord, will
kynge a great fire, taking all thinges in
therwoorst parte. But how muche better
is it, and more like to the example & do-
ctrine of Christ, to make rather a great
faute in our neighbour a smal faute, rea-
sonyng with our selues after this sorte.
He spake these wordes, but it was in a
sodeine heate, or the drinke spake them,
and not he: or he spake them at the mo-
tion of some other, or he spake them bee-
ng ignorant of the trueth: he spake the
not against me, but against him, whō he
thought me to be. But as touchyng evill
speaking, he that is readie to speake evill
against other men: first let him examine
hyselue, whether he be faultlesse & cleare
of the faute, whiche he findeth in an o-
ther. For it is a shame, when he that bla-
meth an other for any faute, is guiltie
hyselue, either in the same faute, either
in a greater. It is a shame for him that
is blinde, to call an other manne blinde:
& it is more shame for him that is whole
blinde, to cal him blinde; that is, but
pouē blinde. For this is to set a stroke
in an other mannes pie, when a manne
hath a blocke in his owne pie.

Reasons to
inone menno
from queſſeſ
pickyng.

Of Contencion.

Then let him consider, that he that willeth to speake euill, shal comonly be euill spoken of again. And he that speakest what he willeth for his pleasure, shalbe compelled to heare that he woulde not, to his displeasure. Moreover let him remembre that saipng, that we shal geue an account for every idle woord. Hold moche more then shall wee make a reckening for our sharpe, bitter brawlyng & chidlyng woordes, whiche prouoke our brother to bee angrie, & so to the breache of his charite. And as touchyng euill aunsweryng, although we bee never so moche prouoked by other mennes euill speakyng, yet we shall not folowe their frowardnesse by euill aunsweryng, if we consider, that anger is a kinde of madnesse, and that he whiche is angrie, is (as it were for the time) in a phrenesie. Wherefore lette him frowarde beware, least in his furie he speake any aunsweryng. thing, wherof afterwarde he mate haue iuste cause to bee sorie. And he that will defende, that Anger is no furie, but that he hath reason, euen when he is moste angrie, then lette him reason thus with him selfe, when he is angrie.

Now I am so moued, and chafed, that within a little whille after, I shalbe other-

Matth. xii.

Reasons to
move menne
frowarde
beware, least in his furie he speake any
aunsweryng. thing, wherof afterwarde he mate haue

Of Contencion.

other wise minded: wherefore then should I now speake any thing in mytne angrē, whiche herafter, when I would faine, cannot be chaunged: wherefore shall I dooe any thing now, beeynge (as it were) out of myt wit, for the whiche, whē I shal come to my self again, I shalbe very sad why dooeth not reason? why dooeth not godlinesse? Bea, why dooeth not Christe obtein the thing now of me, whiche here after, time shall obtein of me? If a man be called an adulterer, vsurer, dronkard, or by any other contumelious name, let him consider earnestly, whether he bee so called truely, or falsly: if truely, let him amende his fault, that his aduersarie maie not after worthely charge him w̄ soche offences: if these thinges be laied against him falsly, yet let him consider, whether he hath geue any occasion to be suspected of suche thinges, and so he maie be bothe out of that suspicion, wherof this slaudre did arise, & in other thinges, shal live more warely. And thus vsyng our selues we maie take no hurt, but rather muche good, by the rebukes & slauders of our enemie. for the reproche of an enemie, maie be to many men a quicker spurre to chaungement of their life, then the gen-

R. v. sic

Of Contencion.

the monicion of a frende. Philippus the
King of Macedonie, when he was euill
spoken of, by the chiefe rulers of the citie
of Athens, he did thake them hartely, be-
cause by them he was made better, bothe
in his woordes and deedes: For I studie
(sated he) bothe by my saynges and doo-
ynges to proue them liars.

The. iii. part of the sermon of contencion.

I heard in the last lesson of the ser-
mone against strick and braulynge,
how we maie answeare the, whiche
maistrein their frowarde saynges in co-
tencion, and that will reuenge with wo-
des, soche euill as other men dooe to the.
And finally, how wee maie according to
goddes will, ordre our selues: What to
considre towardes the, when we are pro-
voked to contencion with rasyng wo-
des. How to procede in the same matier,
you shall knowe the right waie, how to
disproue and overcome your aduersarie
and enemise.

This is the best waie to refell a man-
nes aduersarie, so to liue, that al whiche
shall knowe his honestie, maie beare wit-
nesse that he is flaudred unworthely. If
the faulfe wherof he is flaudred be soche
that for the defeare of his honestie, he must
nges

Of Contentions.

¶ the medes make answere, yet let him answere
euill quietely and softely on this fashion, that
cith those faultes be laid against him fally.

¶, be- ffors it is truth that the wise man saith: Prover. xv.
other a softe answere asswageþ angre, and a
udie sharpe answere doeth stirre þþ rage and
doo. furie. The sharpe answere of Nabat did 1. Reg. xxv.
proouoke David to cruell vengeaunce, but
the gentle woordes of Abigail quenched
the fire again, that was all in a flame.
And a special remedie against malicious
tongues, is to arm our selues with pa-
tience, mckenesse, and silence, least with
multiplyng woordes with the enemie, we
be made as euill as he. But then that can Obiection,
not beare one euill woerde, peraduenture
for their awne excusacion, will allege
that whiche is written: he that despiseth
his good name, is cruell. Also we reade:
answere a foole, according to his foolish-
nesse. And our lord Jesus did holde his Pro. xxvi.
peace, at certain euill saynges, but to 3. Jon. xii.
some he answered diligently. He heard me
call him a Samaritane, a carpeters sonne
a wine drinker, & he holde his peace: But
when he heard the saie, thou hast the de-
uill within the, he answered to that car-
nestly. Truech it is in dede, þ there is a
time wher it is conuenient to answere a foole
accordingly.

Answere.

Of Contencion.

accordingynge to his foolishnesse, least he should seyn in his abone conceipte to bee wise. And sometime it is not profitable to answer a foole, accordingynge to his foolishnesse, least the wisenesse be made like to the foole. Whē our infamie is soigned with the perill of many, then is it necessarie in answering to be quicke & readie for we read that many holie men of good seales, haue sharpe & fierceli both spoken & answered tyrauntes & euell men: whiche sharpe woordes proceeded not of angre, rancor, or malice, or appetite of vngauante, but of a feruent desire to bring them to the true knowelege of God, and from vngodlic liuyng, by an earnest and sharpe obiurgacion and chidynge. In this zeale s. Iohn baptist called the Pharisies adders brode, and s. Paule called the Galathians fooles, and the men of Crete, he called liars, euil beastes, & fluggishe belies, and the false apostles, he called dogges, and craftie workeme. And this zeale is godlic, & to be allowed, as it is plainly proued by the example of Christe, who althoughe he were the fountain and spring of all mekenesse, gentlenesse & softnesse: yet he calleth the obstinate Scribes and Pharisies, blinde guides, fooles, peinted graues,

Matth. xii.
Sala. iii.
Whilip. iii.
Titus. i.

Matth. xxi.

Of Contencion.

all he nes, hypocrites, serpentes, adders broode
to bee a corrupte and wicked generacion. Also Esath. xvi.
he rebuketh Peter egrelp, saipng: goe be-
hind me sathan. Likewise : Paule repro-
ueth Ananias, saipng: D thou full of all Actes. xii.
craft and guile, enemie to all iustice, thou
erasest not to destroie the right waies of
God: and now lo, the hande of the lorde
is upon thee, and thou shalt be blinde, &
not see for a time. And so Peter reprechen-
deth Ananias very sharpe lyp, saipng: A-
nanias, how is it, that sathan hath filled Actes. vi.
thy hart, that thou shouldest lie unto the
holie ghost? This zeale hath been so fer-
uent in many good men, that it hath stur-
red them, not onely to speake bitter and
egre woordes, but also to doore thinges,
whiche might seeme to some to be cruell,
but in dede, thei be very iust, charitable
and godlie, because thei were not doen of
ire, malice, or contentious minde, but of a
feruent minde to the glorie of God, and
the correction of sinne, executed by men,
called to that office. For in this zeale, our lond. vii.
lorde Iesus Christ, did drue with a whip
the buters and sellers out of the temple.
In this zeale, Moses brake the. iiij. tables Exod. xxvii.
whiche he had received at goddes hande
when he save the Israelites daunsyng Num. xii.
aboute

Of Contencion.

But these
examples are
not to be fo-
lowed of eu-
ry bodie, but
as men as he
called to of-
fice, & set in
authoritie.

aboue a caske, and caused to be killed. ex-
m. M. of his awne peopple. In this stale
Phanes, the sene of Eledar, did chuse
through with his sworde, gamete & Cos-
bie, whom he founde together, soigned in
chaire of lechecie wherfore, wold to re-
sourc again to contentious woddes, &

specially in maters of religion, and god-
des woord (whiche should be vsed with
all modestie, sobremesse, and charitie) the
woordes of James ought to be well mar-
ked, & booke in memorie, wher he saith:
that of concencion riseth all evill. And the
wise king Salomon saith: honour is due
to a man, that kepereth himself from con-
tencion, and all that mingle themselves
therewith bee fooles. And because this
vice is somoche hurtfull to the societie
of a common wealth: in all well vsed ci-
ties, these commone brawlers & scolders
be punished with a notable knude of pena-
as to be set on the cockyng stol, pillorie
or soche stol. And that be unwarthe to
live in a commone wraach, the whiche doe
asmoche as lieth in them, with brau-
lyng and scoldyng, to disturbe the quiete-
nesse, and peace of the same. And wherof
cometh this contencion, strick, and vari-
aunce, but of pride and vainglorie? Let

James. iii.

Wyon. cc.

ASCE 20

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Of Contencion.

vs therefore humble our selues ; vnder ^{1. Peter. 8.} the mightie hande of God , whiche hath ^{Luke. 1.} promised to rest vpon them that be humble and lowe in spirit. If we be good and quiete christian men, let it appeare in our speache and tongues. If we haue forsa-
ken the deuile, let vs vse no more deuiliſhe tongues . He that hath been a railing scolder, now let him be a sobre counſallour. He that hath been a malicious flan-
derer, now let him be a louyng counfor-
ter. He that hath beeu a bain railer, now lette him bee a ghostlie teacher. He that
hath abused his tonge in cursyng, now let him vſe it in blesſyng. He that hath ab-
used his tonge in euill speaſyng, now let him vſe it in speaking well. And bit-
terneſſe, angrie, railing, and blasphemie,
let it be auoide from you. If you maie, &
it be possible, in no wile be angrie. But if
you maie not be cleare borde of this pas-
ſion, theu get ſo tempre and bridle it, that
it stirre you not to contencion and brau-
ling. If you be prouoked with euill spea-
kyng, arme your ſelf with pacience, leni-
tie, and ſilence, either ſpeaking nothing,
or els ſpeak very ſoft, meke, and gentle in
answering. Duer come thine adueriates
with benefites and gentleuſſe. And above
all

Of Contencion.

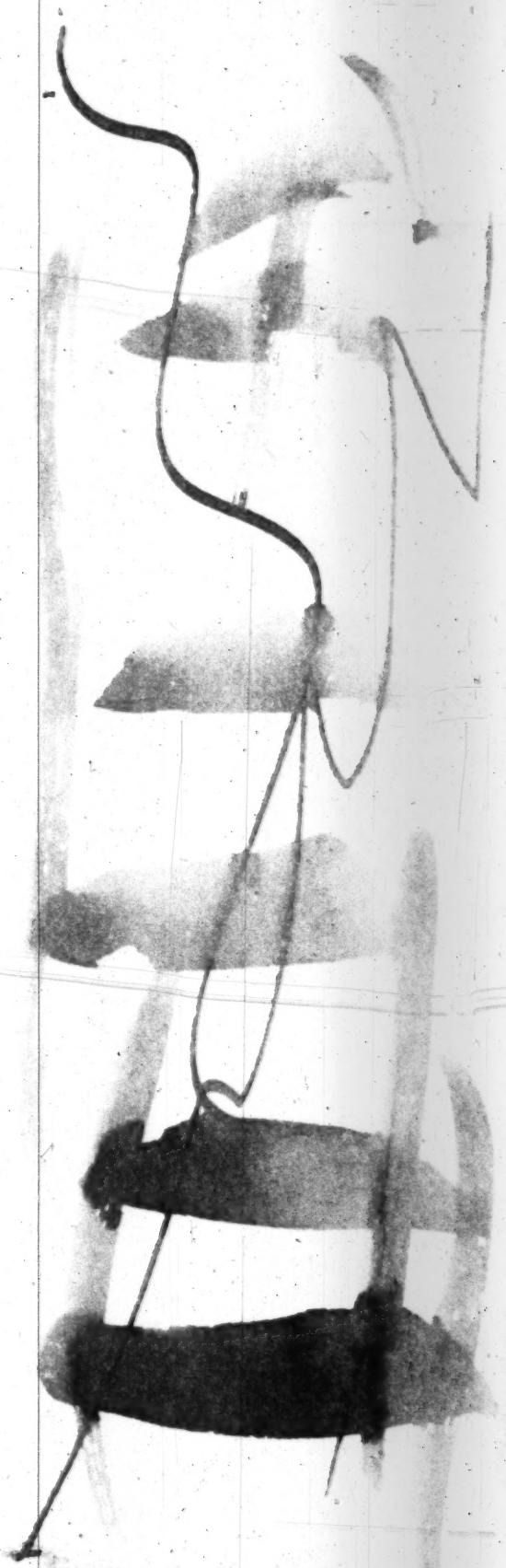
all thinges, kepe peace and battie, bee no
peace breakers, but peace makers. And
then there is no doubt, but that god, the
authour of comfort & peace, will grafit
vs peace of consciēce, and soche concorde
and agreement, that with one mouth and
minde, wee maie gloriſſe God the father
of our lorde Iesus Christ: to whom
be all glorie now & euer. Amen.

Greaſter shall folowe Homelies
of ſaſting, Praſyng, Almose de-
des: of the Maituitie, Paſſio, Re-
ſurreccio[n], & Ascension of our sa-
uour Christ: of the due receiuyng of his
blessed bodie & bloude, vnder the fourme
of bread and wine. Against Iuuenesse, a-
gainſt Gluttonie & dronkennesse, againſt
Loueteousneſſe, againſt Enuie, Ire and
Malice, with many other matters, as
well fruſtfull as neceſſarie, to the
edifying of chriſtian people, and
the increaſe of godlie u-
ſuyng, AMEN.

God ſauſ the king.

Excusum Londini, in aſibus Richar-
di Grafton Regis Imprefſoris.

Cum priuilegio ad imprimentum ſolum.



3432.2

